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The Outlook

A·Family·Paper

NEW·SERIES·OF
THE CHRISTIAN·UNION

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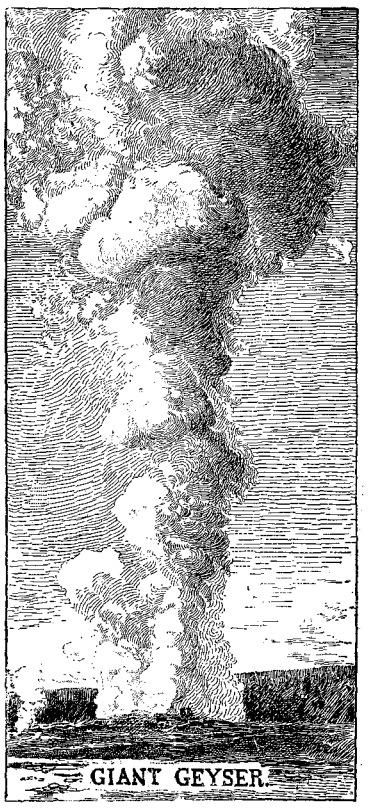

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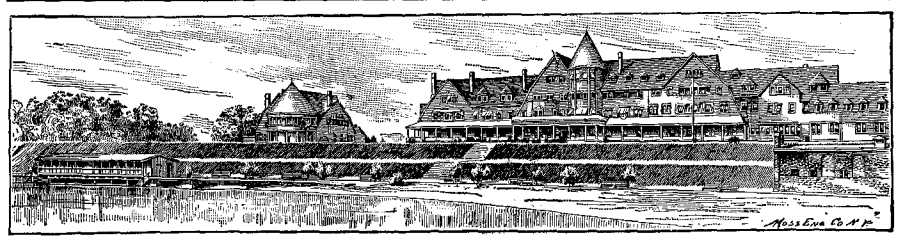

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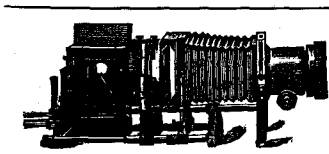

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The Outlook

A Family Paper

NEW SERIES OF THE CHRISTIAN UNION

Volume 49 For Week ending 14 April, 1894 Number 15

The Week

THE one important speech in the Senate upon the tariff—politically important, we mean, not philosophically important—was that delivered by Senator Hill on Monday. He began this speech by criticising the Administration for following in its foreign policy the lead of an old Republican statesman. He continued and ended it by urging that it follow in its domestic policy the lead of the latest Republican platforms. "The present," he said, "is no time for partisanship, and Democrats and Republicans alike should strive to solve existing problems in a spirit of broad patriotism." He declared that the tariff reduction, which would have been reasonable when there was a Treasury surplus, would be "criminal folly" at a time of a Treasury deficit. The proposition of the Tariff Bill to double this deficit and fill the void by an increased internal revenue tax he denounced as unnecessary, ill-timed, and mischievous. The proposition to introduce an income tax he denounced as suicidally socialistic. "The substitution of internal or direct taxes for Custom-House taxation," he said, "means the reduction of the wages of American workmen to the European standards. It means the deprivation to our workmen of the comforts and luxuries of life to which they have been accustomed." We do not criticise, we only describe, Senator Hill's speech in saying that it is an application for admission to the Republican party. The Republican principle is tariff for protection to American industries. The Democratic principle is taxation for revenue only. Senator Hill's speech is a clear and forcible advocacy of the Republican principle. He shows his accustomed strategic skill in taking the unpopular income tax, which is incidental but not essential to the purpose of the bill, as the point of his attack upon the Democratic party.

❀

The feeling of the working people of this country toward the United States Courts will be decidedly improved by the decision in the Union Pacific case handed down last week by Judge Caldwell in the Circuit Court of Omaha, Neb. We have already noticed Judge Caldwell's preliminary order that the wage-reduction made by the receivers of the Union Pacific should not go into effect until the employees as well as the employers had been heard from. In the final decision, rendered last week, he reviews the case from the beginning. He tells how the conference between the employers and the trade-unions relative to the rules, regulations, and schedules governing train-dispatchers and operators resulted in a perfectly satisfactory agreement. Each side, says Judge Caldwell, heard for the first time, perhaps, the reason for the attitude assumed by the other. With regard to the wage contracts with the trades-unions which the receivers had broken, the Court finds, in brief, as follows: These labor organizations had become established institutions on the system many years before the appointment of receivers. Two of the ablest railroad managers ever in the service of this system —Mr. S. H. H. Clark and Mr. Edward Dickinson, now General Manager of the road—testify that these labor organizations on this system had improved the morals and efficiency of the men, and had rendered valuable aid to the company. It is conceded that the men are sober, intelligent, experienced, and capable. When the schedule of wages in force at the time the Court assumes the management of the road is the result of a mutual agreement between the company and the employees which has been in force for years, the Court will presume that the schedule is reasonable and just, and any one disputing that presumption will be required to overthrow it by satisfactory proof. This the Court contends has not been done by the receivers, although they had all recommended that a cut be made. The Court shares in the anxiety to have an economical administration of this trust, but to accomplish this desirable result the wages of the men must not be reduced below a reasonable and just compensation for their services. It is a part of the public history of the country that the profit on the construction of the Union Pacific road represented by outstanding bonds was $44,000,000, and that for the first $36,000,000 of stock issued less than two cents on the dollar was paid in. "There would seem to be no equity in reducing the wages of the employees below what was reasonable and just to pay dividends on stock and interest on bonds of this character."

❀

For the third time within the last four years, a strike among the employees of Mr. H. C. Frick has resulted in rioting and bloodshed. This year, as in 1891, the strike was among the coke-workers, and the rioting and bloodshed was confined to the Hungarians. According to the only clear account we have seen of the origin of the strike, the Frick Company lived up to the contract made with the miners in 1891 much better than did most of its competitors. This contract, which ran for three years, provided for a sliding scale of wages, with a minimum wage of $1 a hundred pounds, based on a selling price of $1.75 a hundred. Eighteen months ago many of the operators broke the scale because coke went below $1.75, and moved the minimum basis down to 90 cents, then to 85, then to 75, and finally to 70 cents. When the old contract expired, the Frick Company also reduced wages. The present strike, which affects nearly half the coke-workers in the Connellsville region, is mainly due to these wage-reductions, but also to the unwillingness of the operators to pay wages monthly. The mob last week killed in a most brutal way Chief Engineer Paddock, of the Frick Works, and lost from six to ten of its own number in a subsequent encounter with the deputies. The leaders of the mob and also the President of the miners' union have been arrested, and for a day or two it was predicted that the strike would

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speedily collapse. This, however, has not yet taken place. The men at work at the ovens are supplied with arms, and, although the unions have counseled order, there is still an ugly feeling among the strikers, which may lead to further disorder. The authorities of the State owe it to their commonwealth, and to the Nation, to see that the murderers, and all accessory to the murders, are promptly arrested, tried, and punished.

❀

With the exception of the city companies mentioned last week, the South Carolina militia obeyed the Governor's orders. In some of the counties a movement was started among the farmers to organize a volunteer militia to stand by the Governor, but, fortunately, the need of such an organization disappeared. The trial of offenders at Darlington proceeded in an orderly way until a negro was killed by a white man whom he had charged with carrying away whisky from the rifled dispensary. Another murder might have occasioned another mob, but the color of the victim and the politics of the murderer united to prevent it. In the trial of those engaged in the conflict at Darlington station the evidence made it clear that one of the State constables had fired the first shot. Governor Tillman assured the people that he would not interfere by his pardoning power to prevent the execution of the regular penalties of the civil law. Before the end of the week the militia was withdrawn and the work of re-establishing the dispensaries at Darlington and Florence was begun. Governor Tillman made two or three addresses to the militia, in which he set forth clearly, if violently, the anarchism of the mobs and their sympathizers. The principle, he pointed out, that search-warrants may be resisted under the plea of the sacredness of the home would at once repeal every law in the land for the suppression of any immoral traffic. The amount of power in Governor Tillman's hands has been a matter of some surprise at the North; but in South Carolina, as in many other Southern States, the State Government has exceptional power because of the unwillingness of the white people that the negroes shall control in any part of the commonwealth. Last week Governor Tillman issued an order assuming control of the police department in all the cities, and there is little doubt that the assumption of power was authorized by the law. Fortunately, the city police departments are now co-operating with the State constables, and a conflict in this quarter is not anticipated.

❀

The course of the present Legislature of New York State, which is overwhelmingly Republican, is discouraging to those who look to one party to relieve the community from the corruption and despotism of the opposite party. The New York "Evening Post" gives the following summaries of legislation, on the one hand accomplished, on the other refused or so far delayed that its passage is very doubtful:

PASSED

1. Repeal of the Sheehan bills of last year depriving the people of Buffalo of their rights of self-government.
2. Appropriating $1,000,000 for Tammany to expend in park improvements in this city.
3. Bi-partisan Election Inspectors Bill.
4. Extending the terms of the Tammany Subway Commission three years.

NOT PASSED

1. General Investigation of Tammany Government.
2. Blanket-Ballot Law.
3. Amended Corrupt Practice Act.
4. Reform of the Sheriff's Office.
5. Honest Rapid Transit.
6. Power of Removal for the next Mayor.
7. Reform of the Police Justice System.
8. Abolition of Croker's Real Estate Exchange.
9. Provident Loan Association Bill.

It looks as if the only hope of the people of this State for a government administered in the interest of the people, not in that of jobs, were an independent citizens' movement, like that in Kansas City, referred to in another paragraph.

❀

Space does not allow us to re-discuss these delayed measures in detail. A brief summary of the most important is all that is practicable. An investigation of the police department is going on in New York City, but it is not conducted in such a manner as to indicate a genuine desire to expose all municipal corruption, whoever profits by it. The blanket-ballot law, recommended by the Union League Club and the City Club, and intended to prevent corrupt voting and especially "deals," is hung up between the Senate and the Assembly. The rapid-transit measure, proposed by Mr. Hewitt and indorsed by the Chamber of Commerce, is blocked by a measure which has been introduced in the interest of the present universally unsatisfactory elevated railway system. The Bi-partisan Police Bill has been happily amended so as to enlarge the powers of the Police Superintendent, but does not do what legislation, instructed by the experience of the past, ought to do—confer the authority upon a single head who could be held responsible for abuses. And, so far as we can see, the only objection to the Provident Loan Association Bill, a measure devised for the purpose of making possible loans to the poor at moderate rates of interest, is that it would interfere with the present business of loaning to them at usurious and ruinous rates.

❀

Among the excise bills before the New York Legislature there are two of more than usual interest. One of these, under color of granting "local option," provides that the people in large cities shall be permitted to vote upon the question whether or not liquor-saloons shall be opened after midday on Sundays. The advocates of this measure apparently stand for the right of the people to say that they will have more of the liquor traffic, while denying their right to say that they will have less of it. For our part, we should be willing to see this proposition met with one to make the people in every community the licensing boards. In some communities this step would involve the danger of retrogression, but there can be but little retrogression in communities where the police with public consent ignore the law or use it for purposes of blackmail. Of all the forms of low license, blackmail is the lowest. In such communities, if there were local option, the need of arousing public sentiment, and the great gain to be secured from arousing it, would give to temperance agitation an impulse worth quite as much as the support of State law that would be withdrawn. This, however, is not the form which local option is likely to take in this country, for nearly all men are agreed upon some restriction of the liquor traffic, and the great trouble with the present New York law is that it is so far behind public sentiment in most parts of the State. Mr. Ainsworth has introduced into the Assembly, at the request of the Hon. John O'Donnell, of Lowville, a bill which would bring the law abreast of public opinion. It provides that in any county, town, or ward where a majority of the voters, representing a majority of the taxable property, shall petition against the licensing of saloons, no licenses shall be granted. Such a bill would enable the temperance sentiment to clear the way as it advances, and in its essence is unobjectionable to any man who believes that dram-shops are an evil, or that the

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people instead of the politicians should have the power to suppress them or keep them open. In the new Iowa law, which is a better temperance measure than the first dispatches indicated, there is a similar provision, but a better one, which throws upon the liquor-dealers the burden of proving by their petitions that a majority of the voters do desire saloons to be opened. Outside of cities of over five thousand the liquor-dealers must show a majority of two-thirds. The two-thirds requirement is perhaps undemocratic, except upon the ground that a saloon is presumptively a nuisance, and that is not a violent presumption.

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The Philadelphia "Record" reports that a private corporation is planning to smuggle through the Councils of that city a bill for selling the city gas-works for $15,000,000. As to the probability of this report we cannot judge, but we quite agree with the "Record" that such a sale would be a public calamity. Last year the receipts from the works were $4,200,000, besides $900,000 worth of free gas for the city. The expenses, including extensions, were but $3,000,000. There was thus a profit of $2,000,000, or five per cent., upon a capitalized value of $40,000,000. This year the city has rightly reduced the price of gas from $1.50 to $1 per thousand feet, and the public profit in the form of public revenue may disappear, but the public profit in the form of private saving and convenience will be increased. With such reductions in price there is sure to be an increased consumption, which in turn makes possible still further reductions in price. Under public management in Philadelphia the cost of making coal-gas has been greatly reduced, and the city ought now to purchase water-gas works. The recommendations of Mayor Stuart in his annual message to the City Councils express, we think, the general sentiment of the people of Philadelphia respecting this question: "The franchise and works of the gas system owned by the city are perhaps the most valuable of her many possessions, and any improvement thereto, of whatever kind, character, or description, should be made by the city herself, and under no circumstances or conditions should it ever be allowed to pass out of her possession or from under her control."

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The succession of Republican victories which began in November remains unbroken. In Rhode Island, where the Democrats last year had a plurality of 185, the Republicans this year have a plurality of more than six thousand. The overturn in the Legislature is still more striking. Last year the Democrats were nearly strong enough to create a deadlock. This year there are but six Democratic members elected out of one hundred and seven. In the municipal elections, particularly in Wisconsin, Missouri, and Colorado, the Republicans made decided gains—gaining in Colorado at the expense of the Populists. In the municipal elections in the West the American Protective Association again showed itself an important factor. The movement is not, indeed, so strong as that of the Know-Nothings forty years ago, but in all other respects closely resembles it. Like that movement, it comes into prominence at a time of lessened interest in the old issues dividing the two great parties. In Kansas City, Missouri, a hopeful sign of the times was the nomination of a citizens' ticket pledged to the conduct of public business upon strictly Civil Service Reform principles. The ticket was defeated, but a good vote was polled, and the citizens' organization is to be maintained.

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The political events of the past week in England are generally taken to indicate the probability of the dissolution of Parliament at a very early date. The Government has been defeated by a majority of one on a private and local measure—the East London Water Bill. As this is not a Government bill, the vote, which was 228 to 227, does not at all imply that the Government should, on constitutional principles, go to the country. On the other hand, this defeat differs from that which was brought about lately by Mr. Labouchere in that the Liberal Ministers cannot claim to have been taken by surprise. The actual cause of the adverse vote was the absence of many Irish members, both of the Parnellite and the opposing faction. The by-elections which have just taken place have no great significance politically. There were seven of these elections in all, and the votes in the various constituencies cannot be said to indicate a great change of public opinion one way or the other. The Liberals have held their own in the elections—in some cases with a slightly increased majority, in others with a slight loss. Perhaps the most significant event of the week was the passing, by a vote of 180 to 170, of a resolution declaring that it would be a desirable thing at some time in the future to establish a local legislature for Scotland. This resolution was rather unexpectedly introduced in the course of a debate on the proposition to form what is called a Grand Committee, to be composed chiefly of the Scotch members of the House of Commons, to which committee should be referred all Scotch bills, to be reported back. This bill is in furtherance of the announced intention of the Liberal Government to give the Scotch members a greater responsibility for their own local affairs, and supplements the creation of the office of Secretary for Scotland, now held by Sir George Trevelyan. It is obvious that this legislation would, in a measure, establish Home Rule in Scotland, and the question of Mr. Balfour as to whether the Government would be willing to treat England in a similar manner is certainly suggestive. The resolution, which was interjected into the debate by Mr. Dalziel, and seconded by Mr. Birrell, who is best known to Americans as the author of "Obiter Dicta" and other volumes of charming literary essays, was supported by Sir George Trevelyan, and, after a very slight debate, was—to the general surprise—passed by a majority of ten. It would not be wise to exaggerate the importance of these measures relating to Scotch affairs, and their main object is undoubtedly to relieve the pressure of business in the House of Commons. Yet it must be admitted that logically they look toward a time when the House of Commons may deal solely with imperial affairs. The defection of the Irish party, as indicated by the vote on the East London Water Bill, is really the element in the situation which makes a near dissolution probable. There are not wanting those who believe that the Liberal Government has made up its mind that such a dissolution is not only inevitable, but is the best party policy.

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The budget speech of Mr. Foster, the Canadian Minister of Finance, sets forth with much clearness the attitude of the Conservative Government toward tariff reform. It makes many concessions to the growing demand—especially of the agricultural districts—for a lower tariff, but insists that all these reductions must be in conformity with the principle of protection. This theory he still justifies, chiefly upon the ground that infant industries ought to be helped by the power of the State; though he would doubtless also urge the vested rights of such industries as had grown up dependent upon State aid. He declares that the Canadian tariff has always been a moderate one, the average duties having never exceeded 28¾ per cent. as against 45 per cent. in the United States. He also urges that Canadian

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agriculture has been greatly developed since the protective system was established. Yet he proposes a series of reductions which still further lessen the taxes upon consumers, without crippling the manufacturers. The most important of these reductions is that upon agricultural implements, the duty on which is changed from 35 per cent. to 20 per cent. Some of the Canadian manufacturers express dissatisfaction with the changes, but the Liberals declare them to be grossly inadequate. Sir Richard Cartwright, the Liberal leader, offered as an amendment to the budget speech a resolution that the policy of protecting particular industries at the expense of the community at large should be abandoned, that trade should be made as free as possible, that necessities should be taxed as lightly as possible, and that all taxes should be for revenue only. This, of course, will continue to be the Liberal programme. Whether or not the Conservative Ministry has yielded enough to the new force of these demands to prevent the loss of the Northwest provinces cannot, of course, be determined until the next election. It has certainly, however, shown its wisdom in making some concessions to the demands of the agricultural West, rather than risk such a revolt as in this country followed the enactment of the McKinley Bill.

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As was recently anticipated in our columns, the parliamentary elections in Japan have resulted in indorsing the Government's policy as regards foreigners. While extremists would circumscribe the commercial operations of the subjects of the Treaty Powers, the Government has taken a more diplomatic course in its effort to obtain release from those treaty fetters which have so long hampered commercial and personal liberty, and this course is now upheld by a majority of the voters. It is, therefore, to be hoped that the new Japanese House of Representatives (consisting of three hundred members, elected by popular vote) will be less refractory in its opposition to the Imperial policy, which is at once dignified in its stand for national rights and liberal towards other nations.

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The subject of forest preservation is of universal importance, but, strange to say, in this country no practical application of it was made before that of Mr. George Vanderbilt on his eleven-square-miles estate, "Biltmore," near Asheville, North Carolina. By cutting only those trees whose tops in falling should crush no infant growth, there was obtained a gain of at least ninety per cent. in the condition of the young trees over that following ordinary lumbering. Biltmore statistics show that it is possible to do this improving and pay the owner at the same time: last year's expenses (which were without stint) being about ten thousand dollars, and the net profits twelve hundred dollars. Advancing from private to State preservation of forests, the complaint to the Albany Legislature of Mr. Adams, the New York State Engineer, emphasizes the general situation. He justly criticises the policy of the Adirondack Commission in granting to lumber companies the right for three years to cut spruce-trees above twelve inches in diameter in certain districts of the preserve, they paying the State thirty cents a market log. This complaint ought to meet with speedy recognition, for the preserve scattered through New York State comprises over half a million acres, mostly in virgin forest, and exercises a great influence in equalizing water-power and in protecting the streams which supply the canals. Should the forty-one permits already issued, which only await the signature of the Land Commissioner to go into effect, be approved, devastation would take place, and if the tracts be burned over they will be valueless as water-conservers. The methods of foresters, who cut only such trees as enhance the worth of the forest, must supersede the energy of lumbermen, who cut all the trees they can market. This is especially significant in the struggle for existence of the already small proportion of the conifers in our forests; they will disappear altogether if cut with little regard for renewal, and not only water-power but also State revenue will be seriously hampered. Even if a somewhat larger immediate return is preferred by shortsighted lumbermen to the certain greater future proceeds to wise foresters, the State has its own interests to preserve and a clear duty to perform, founded on every consideration of prudence and profit. An article on the general subject of Forest Preservation will be found on another page.

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General News.—Another dynamite bomb explosion took place on Wednesday of last week in Paris; this time it was the Foyot restaurant which was injured; several persons were wounded but no one killed.——Admiral Mello is still maintaining at sea the rebellion against the Brazilian Government; his fleet is now at Rio Grande do Sul, and is co-operating with the Southern insurgents.——In Peru, the faction headed by Caceres is now in power, and it is probable that their leader will be made President at the election next August; the former Second Vice-President, who has now assumed the succession to the late President Bermudez, is in sympathy with Caceres, and has formed a Cabinet made up entirely of that leader's adherents; the report that Caceres had been declared Dictator has been denied; complications between Peru and Chili are feared. ——The latest news from Bluefields indicates that, for the present at least, the trouble between the natives and the Nicaraguans is at an end; Admiral Benham is expected to arrive in Bluefields this week, and a report of the state of things may be expected from him at once.——Both branches of Congress have passed a bill to enable the findings of the recent Arbitration Commission on the Behring Sea question to be carried out; a bill for the same purpose has passed without opposition all three readings in the English House of Commons.——The so-called "Industrial Armies" of Coxey and Frye have continued their slow marches through the week; Coxey has now between two and three hundred men in his ranks, and last week passed through Pittsburg and Homestead, in Pennsylvania; Frye's "army" was stopped at East St. Louis by the refusal of east-bound railroads to carry the men in freight trains.——The court martial which has been examining into the circumstances connected with the recent wrecking of the United States war-vessel, the Kearsarge, last week found that Commander Heyerman was guilty of negligence and inefficiency, and suspended him for two years.——In New York City during the last week the hearings before the Senate Committee investigating the conduct of the New York police have continued; the chief witness of the week has been Commissioner Martin, who spoke very freely of the political influences connected with patronage in the police department, but claimed that this system of appointment had no ill effect on the efficiency or honesty of the police. Police Captain Devery has been acquitted by a jury under the indictment brought at the instance of Dr. Parkhurst charging him with refusing to close disorderly houses after his attention had been called to them.——The Iowa Legislature has passed a bill giving women the right to vote for school, town, and city officers and on all questions of issuing bonds.——The German Reichstag has held important debates the past week on the Bourse tax bill and upon

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proposed bimetallist measures.——The New York Senate has rescinded its resolution for an investigation of the charges against Superintendent Brockway, of the Elmira Reformatory.

The Silver Question

We devote considerable space in this issue of The Outlook to a discussion of the financial policy of the present Administration by two experts, the one of whom criticises, the other of whom applauds, that policy. We have obtained these two articles in pursuance of our habitual policy to give our readers both sides of every great question; for the currency question is a great one. Upon its solution depends the commercial prosperity of the country and the industrial and financial welfare of all homes. The demand for silver coinage cannot be treated contemptuously as though it were made only by silver-mine owners who want a market for their mines, by impecunious debtors who want to scale down their debts, or by financial cranks who imagine that the Government can do anything which the people want to do. Bimetallism, that is, the free circulation of gold and silver on a parity with each other, is advocated, as both practicable and desirable, by some of the most eminent statesmen of England, such as Mr. Balfour, by nearly all of its most eminent professors of political economy, and by such economic experts in this country as President Francis A. Walker and President E. Benjamin Andrews. A view advocated by such men cannot be laughed out of court. We give our readers both sides of the currency question, and we add with frankness our own.

We believe that the world's industrial distress is largely due to the demonetization of silver and the adoption of a gold standard; we believe that the road to prosperity lies through the adoption of gold and silver as a double standard. It is a serious question whether even so great a country as the United States can adopt a double standard without international agreement—whether the attempt so to do will not make it practically a silver monometallic country. But it is also a question whether even the disasters which silver monometallism might produce would be greater than the disasters liable to be produced by a continuance of gold monometallism. These last are questions on which we are not yet prepared to express any opinion.

Woman Suffrage

In previous articles we have pointed out, first, that suffrage is not a privilege but a duty, and that the question presented by the pending petition for woman suffrage is not, Shall a privilege be conferred on women? but, Shall a duty be imposed on them from which they have hitherto been exempt? And we have, secondly, urged that this is a question which must be determined by the women, inasmuch as the men will certainly vote to extend the suffrage on even a moderate evidence that a majority of the women regard it as their duty and desire to assume it. If we believed that women ought to assume this duty, that they owe it either to themselves or to the State, we should say so frankly. But such is not our opinion. We agree that it is their right to vote if they wish to do so. We agree that they are quite as competent to vote as the present voters. But it does not follow that this is a duty which either they are bound to assume, or one which their male companions may impose upon them against their will.

There is no advantage in a mere extension of the suffrage. If one million of voters can decide a question, there is no necessary advantage in summoning two million voters to decide it. There is, on the contrary, some disadvantage, since it involves double the amount of human energy. It must be made to appear that this enlargement of the political tribunal is either of advantage to the new voters as an education, or to the community as an accession to its wisdom. These are the two questions which the women of the State of New York have first to determine. If all the women of the State, Protestants and Roman Catholics, in city and country, East Side and West Side, vote, will the vote materially modify the result? will it give a soberer, more self-restrained, more independent, less partisan judgment? On the questions now before the country—the tariff and the coinage questions—or before the State—the government of our great cities, the regulation of the liquor traffic, ballot reform—will the million and a third of women voters bring to the State an accession to its political wisdom adequate to compensate for the burdens assumed? Or will they gain enough themselves to compensate therefor, in the enlarged political education which they will receive, from reading the political press, attending political conventions, and going to primaries and nominating conventions?—for the right to vote is a barren right unaccompanied by a right to aid in making nominations and shaping policies. These are the first concrete questions for the women of New York State to consider.

And these are followed by another. If the women of the State are to assume the duty of suffrage, they must either add it to their other duties, or must lay aside other duties to take up this new duty. Which alternative will they accept? Doubtless there are a considerable number of idle women who could take on new duties without being overburdened. But we do not believe that the proportion of idle women is any larger than that of idle men; we doubt if it be as large. The women in agricultural districts are generally overworked. In towns and cities domestic cares are for many less exacting; but, relieved from household drudgery, women have taken upon themselves the sweet offices of charity and religion. They are increasingly the directors and managers of charitable, educational, and religious institutions. They are the almoners of bounty made possible only by the concentration of masculine energy in the accumulation of means out of which that bounty can be bestowed. In determining the question whether they wish to vote, the women are to consider whether they are prepared to add the duty involved in intelligent and conscientious voting to their present duties, or to lay aside some of their present duties as less sacred or less important than that of participation in the science and art of politics.

It is a great mistake to suppose that similarity of function is necessary to equality of position or influence. We look with sincere regret upon that phase of modern civilization which, under the appearance of opening more vocations to woman, drives her into breadwinning, and often into competing with and lowering the wages of her brothers, so that the husband and wife sometimes earn by their joint labor but little more than the husband might otherwise have earned alone, and the home is deprived of its natural builder and guardian. We look with suspicion upon the well-meant movement which, under the appearance of conferring upon woman a right and a symbol of equality with man, imposes upon her the performance of duties hitherto accepted and assumed by men. We believe that the division of labor which makes man the breadwinner and the administrator of the State, and gives

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to woman the administration of the home and of those wider domesticities which are of kin to the home—the hospital, the school, and the like—has its reason in the eternal laws of God, and that no reform is for either her welfare or that of the community which, in its eagerness to affirm the equality of the sexes, confounds their social functions and endeavors to make them duplicate each other. Nor is this general law modified by the fact that in exceptional cases each has nobly assumed and fulfilled the duties which naturally would devolve upon the other.

Church Unity

Prophecy is hazardous; otherwise we should venture to prophesy that before long Professor Charles W. Shields, of Princeton University, will be a priest, if not a bishop, in the Episcopal Church. We can see no reason why he should not be one now, except for the incongruity of being simultaneously an Episcopal priest and a Princeton professor. Certainly the episcopate would not easily find an abler advocate of its claims than Professor Shields proves himself to be in his essay on "The Historic Episcopate as the Basis of Church Unity." He surrenders the entire Protestant position in the declaration that "the institutions of Christianity, its ministry and sacraments, are revealed in the Scriptures no less than its doctrines." Surely he must know that he is here assuming what the Protestant school, even in the Episcopal Church, deny; that, for example, Dean Alford, perhaps the ablest New Testament scholar in that communion, declares that the New Testament affords no authority for the doctrine of Apostolical Succession; that Professor Hatch, perhaps the ablest historian in that communion, affirms the post-Apostolical rise of the episcopacy; that Archbishop Whately denies emphatically that the priesthood of the Old Testament was continued under the New Testament, and affirms the priesthood of all believers; that Dr. Lightfoot traces the development by human growth of the episcopacy out of the presbyterate; that, in a word, ever since the days of Cranmer, a large body of scholars in the Anglican Church have held, with Professor Latham, of Cambridge, that "Christ gave no system for recasting society by positive law, no ecclesiastical polity, for men could make laws better when the circumstances which called for them arose."

Three theories of the Church confront us: the Papal, the Anglican, the Protestant. The Papal theory holds that Christ organized an ecclesiastical society, founding it on the primacy of Peter, who had authority to appoint his successors; the Anglican theory holds that he organized an ecclesiastical society, founding it on the twelve Apostles, who had authority to appoint their successors; the Protestant theory holds that Christ did not organize any ecclesiastical society, that he taught certain great truths and inspired and still inspires a divine life, and left those who hold that truth and possess that life to organize their own institutions. The first two hold that Christ formed a society which he intended should be the depository of his special grace and the revelation of his truth and life; and that, though men may be possessed of Christ's spirit, and in so far be Christians, and still live without this Church, by so doing they separate themselves from his divinely appointed historic society. The other holds that wherever two or three are gathered together in Christ's name he is in the midst of them, and that any such fellowship clustered about him and working in his name is a part of his Church. The one conception of the Church is ecclesiastical and organic; the other is spiritual and mystical. We call the first theory Anglican and the second Protestant, for convenience, though many eminent Anglican scholars hold the second theory and some eminent non-Anglican scholars—Dr. Shields, for example—hold the first. We do not wonder that such scholars are ready to adopt as a basis of Church union "the Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of his Church." We rather wonder that they do not make haste to enter the Church which has this Historic Episcopate. They are really Anglicans, not Protestants.

But the issue between Anglicanism and Protestantism, between the ecclesiastical and mystical conception of Christ's Church, can never be settled by the adoption of any such "glittering generality" as that proposed by the Lambeth Conference. Great questions are never permanently settled by ambiguous phraseologies. The Episcopal bishops themselves are not agreed in the meaning which they attach to this now famous sentence. It means to Bishop Seymour one thing; it meant to the late Bishop Brooks something very different. To Dr. Knox-Little it means one thing; to Archdeacon Farrar it means another. But the very fact that it is proposed as a basis of Church union indicates that, in the opinion of those who proposed it, episcopacy, in some form, is essential to a Christian Church. And this is just the doctrine which Luther repudiated when, in 1525, he ordained his private secretary deacon in the Reformed Church; and all his followers have with him repudiated it ever since.

Dr. A. V. G. Allen, in an article in the "New World" for March, suggests that the doctrine of Apostolical Succession may be, when truly interpreted, but another form of the doctrine that the Christian consciousness of the ages is the highest ground of certitude for the Christian faith; that "in the doctrine of Apostolic Succession lies embedded the truth that a divine influence is propagated in the world, from man to man, not so much by books as by personal contact." Perhaps! So in the adoration of the Virgin Mary lies embedded the truth that woman is not man's upper servant, but is made with him in the likeness of God. But in neither case are those who disbelieve in the form justified in pretending to accept it, for the sake of the truth which it both reveals and obscures. We will reverence woman; but we will not adore the Virgin Mary. So we will look for the Spirit of God in all good men and true; but we will not seem to concede that He has appointed a special succession of men, whether popes or bishops, through whom he has sent a special stream of grace to bless the world. The most intense Independent might be willing to adopt some form of ecclesiastical oversight, as a convenience of method, in forming a united Church, or a federation of Churches; but no Protestant, if he is a Protestant on principle, and understands his Protestant principles, will accept a Historic Episcopate as essential to the Church of Christ, for he holds that the only thing essential to that Church is loyalty to Christ, who is a living and ever-present head, and therefore needs no vicar or series of vicars; and he holds that the true bond of Church unity is spiritual, not ecclesiastical.

To sum all up: Church unity cannot be promoted by shutting our eyes to a radical difference of opinion, and substituting for a real agreement an ambiguous phraseology. The consummation of Church unity must wait until either Protestant Christians are convinced that Christ instituted an ecclesiastical society, into which every follower of Christ should enter, or he in so far fails of perfect

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loyalty to his Master; or until Anglican Christians are convinced that all who love the Lord Jesus Christ, and acknowledge him as their Lord and Master, do already constitute one Church of Christ, and that the visible unity of Christ's Church must grow out of that spiritual fellowship in Christ, and be conditioned on that and on nothing else.

An Unworthy Criticism

The "Sunday-School Times" has an editorial on the Blakeslee Bible Lessons which seems to us singularly out of keeping in a paper which is generally so Christian in its spirit. The gist of this article is that there is no essential difference in character between the Blakeslee and the International system, except that the International system has in it no profit for any one, while the Blakeslee system is carried on for the purpose of making money for its editor or publishers. In fact, more money is invested in and more profits are made out of the International system than out of the Blakeslee system, though in one case they are divided among a number of publishers and in the other case, at present, they are not. In both cases it is just to assume that the object of the organizers is not personal profit but the public good.

The difference between the Blakeslee and the International system is partly one of object and partly one of method. It cannot properly be said that the object of the International course is to give the student a comprehensive knowledge of the Bible. A series of fragments, occasionally in continuity, oftener without continuity, are selected for study. In some of the Lesson Helps an endeavor is made to connect the lesson of one week with the lesson which precedes or with that which follows; but the effort of the Lesson Help and of the teacher is concentrated on the immediate practical results to be accomplished by means of the Scripture lesson. The primary object is, not to give the pupils a comprehensive knowledge of the Bible by a graded course, but to give a basis for such lessons in the moral and spiritual life as the teachers, with or without aids, can gather from the selected Scripture and impart to their classes. The object of the Blakeslee Lessons, on the other hand, is distinctly to give the student, by a systematic course organized for that purpose, a comprehensive knowledge of the Bible as a collection of literature. The Scripture is not selected for the direct moral and spiritual lessons which it is supposed to convey. The theory of the editor, frankly avowed by him, is that, if the Bible itself be studied with unprejudiced mind, the moral and spiritual lessons will find their own way into the minds of the students. With these different objects in view, it naturally follows that different methods are pursued. The International course rarely prescribes more than a dozen or fifteen verses for a single lesson, while the Blakeslee course often recommends several chapters. It would be absurd to take the several chapters recommended by the Blakeslee system as the best practicable basis for direct practical religious instruction; and it is equally absurd to hope to get out of the fragments proposed by the International system a continuous, complete, and comprehensive knowledge of Bible history and literature.

There is something to be said in favor of each of these methods. In our judgment, some schools will do better with the one system, other schools with the other. But the two systems are not the same, and it is a mistake to confound them. Sunday-schools and churches, in choosing between the two systems, should clearly understand which object they have in view, and choose their system accordingly. If they want in each lesson a basis for practical and spiritual teaching and exhortation, they would better select the International system; if they want in the course of lessons a basis for a complete and comprehensive study of the Bible as history and literature, they would better accept the Blakeslee system. That system, in our judgment, is not perfect. Mr. Blakeslee appears to us to be either unfamiliar with the best results of modern scholarship, or timid in accepting them and giving them to the churches. Moreover, he has sometimes given too large a subject for the half-hour's treatment allowed in most of our Sunday-schools. But, despite these defects, for classes which wish to make a comprehensive study of the Bible there is no comparison between the International and the Blakeslee system. To treat the latter as a simple money-making scheme is to impute unworthy motives to men and women engaged in a worthy service. There are journals in which we should not be surprised to find such a suggestion; we are surprised to find it in the "Sunday-School Times."

Editorial Notes

—It seems strange, both from individual and social conditions, that there should be more suicides in Germany than in other European countries, yet so it appears, the annual average being about 2.7 to every 10,000 persons. In France it is 1.87, in Austria 1.63, in England .76, and in Italy .46.

—It is sensibly advocated that a national memorial to Mr. Gladstone take the shape of a fund to establish village libraries. The ex-Premier himself has long striven to implant a taste for reading in the minds of his countrymen, and of that endeavor the new Hawarden Library is the most striking example.

—The proposal to build a new battle-ship, better than any existing, and to give it the name of the historic hulk now going to pieces on Roncador Reef, would have as precedents the Philadelphia, Boston, Baltimore, Concord, Yorktown, and Dolphin, all of which vessels have had predecessors bearing the same names.

—The literary progressive movement in the West continues bravely. A Chicago paper states that what was the "Tammany Athletic Club" of that city having come to an end through difficulties with the police, it is to be reorganized under the name of the Henrik Ibsen Club. It is firmly believed that even the Chicago police will respect the mighty name of Ibsen and allow the club a wide latitude in its conduct.

—Instruction in saving is quite as important as in any subject, and it is therefore a great gratification to note that the New York City Board of Education has just taken up the consideration of the Penny Provident Fund stamp system. Its object is simply to teach the principle of saving by the use of cards on which a stamp is pasted equal to the amount handed in, the deposit being subject to withdrawal at any time. The success of the system in more limited fields is an earnest of its success in greater ones.

—The "Northwestern Congregationalist" of Minneapolis, Minn., under the editorship of President Gates, of Iowa College, Professor George D. Herron, the Rev. Thomas C. Hall, and others, has made some notable contributions to theological literature and has stood for the best thought of the Congregationalism of the Northwest. It now becomes "The Kingdom," and will extend its scope and list of writers. It announces its field to be that of "applied Christianity," and its object to be to apply to social conditions everywhere the plain teachings of the Founder of Christianity.

—Who does not now know the humane meaning of the red Greek cross on a white ground, wherever displayed? This latter-day significance had its inception in 1864, when plenipotentiaries representing France, Prussia, Italy, Baden, Belgium, Denmark, Spain, Portugal, Saxony, Würtemberg, and Switzerland met in Geneva and agreed upon a treaty to mitigate the evils inseparable from war, particularly providing not only relief to the wounded but stipulating that they and all persons employed in hospitals be deemed neutral and entitled to protection. It was further settled that a distinctive flag for hospitals and ambulances and an arm-badge for the individuals thus neutralized should be adopted. This treaty was subsequently ratified by thirty-six governments, including our own, and it is a pleasure to record that, without a dissenting vote, the House of Representatives has now just passed a bill further to protect the insignia and name of the Red Cross Society so formed.

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The Administration's Silver Policy

I.—An Opponent's View

By Charles B. Spahr

THE Democratic Administration was elected upon a platform demanding the expansion of the currency. When it came into power, the scarcity of money in Europe, caused by the strengthening of the gold reserves by France and Russia, the adoption of the gold standard by Austria, and the demand for gold occasioned by the panic in Australia, had forced European investors to sell their securities in the United States—the only country in which money was comparatively plentiful and from which gold could be obtained. These sales, of course, reduced our own stock of money, producing here the same kind of depression from which Europe had been suffering. Yet, although this depression extended from Europe to the United States, no sooner was it felt here than the moneyed classes with one accord attributed it to the increase of our silver currency by the Sherman Act, passed two years before and succeeded by exceptionally good times. Every merchant and manufacturer and farmer knew that he was suffering from the fall of prices. He knew that money of every sort, gold, silver, and paper, would buy more than before. Yet the money-lending classes cried the louder that it was the fear of a depreciated currency which had depreciated everything except currency. At this juncture India suspended the free coinage of silver, intensifying the danger of international monometallism, and changing the fear of insufficient currency into a panic. At such junctures in England the Government sets aside the Bank Act and allays the panic by increasing the currency. At such junctures in Germany the national bank is by law authorized to increase the currency. At this juncture in the United States the President, elected on a platform pledging more currency, called Congress together to cut off even such increase as the existing law provided.

Congress assembled, and the President submitted his message. The collapse of credit which made men unwilling to *buy* goods on credit, though anxious to sell them, and the fall in price of everything except money, President Cleveland attributed in so many words to the fear of a depreciated currency. This imaginary fear he attributed to the fifty millions a year of currency issued under the Sherman Act, though under this Act no one could get a dollar of currency without depositing a gold dollar's worth of silver bullion. Despite the fact that our country has needed for fifteen years $60,000,000 a year increase to its currency, while the gold-mines supply the whole world with less than $30,000,000 a year available for currency, he nevertheless demanded that the United States should stop using silver and join in the international demand for gold.

In administering the Sherman Law the Administration showed the same ignorance of the principles governing the value of currency, and the same determination to carry into execution the demands of the creditor classes which are enriched by the scarcity and dearness of money. When the question came before the Secretary of the Treasury whether the Sherman Act notes should be paid in silver or gold, it was ordered that they be paid in gold at the option of the holder. President Cleveland, in his message to Congress, claimed that this interpretation of the Sherman Act was necessary because this Act declared it to be "the established policy of the United States to maintain the two metals on a parity with each other." He maintained that if the Government used its discretion to redeem these notes in the silver reserved against them, it "would necessarily result in their discredit and depreciation." This he urged despite the patent fact that the four hundred millions of silver certificates and silver dollars issued under the Bland-Allison Act of 1878 had never been redeemable in gold, yet always were at par. These same silver certificates, a month after the message was written, among the New York bankers who were decrying them actually commanded a premium of one per cent. over gold. President Cleveland ignored completely the economic law that the value of money depends upon the supply of money, and not upon the cost of the material out of which it is made.

This strained construction of the Sherman Law was, however, only the beginning of the wrenching of the laws in the interests of the contractionists. The Sherman Act, in the first clause, ordered the Secretary of the Treasury to purchase "silver bullion to the aggregate amount of 4,500,000 ounces, or so much thereof as may be offered in each month, at the market price thereof, not exceeding $1 for 371¼ grains." This order the Administration refused to carry out, on the pleas that the market price of silver was the London market price, and that dealers would not sell the required amount to the Treasury at as much less than the London price as it thought they ought. The text was clear and the perversion equally clear, but by means of it the expansion of the currency was prevented, and the powerful classes applauded the violation of the law. The subsequent wrenching of the Resumption Act of 1873, in order to issue $50,000,000 of bonds to buy gold, is still fresh in the public memory.

Meanwhile, on November 1, the Sherman Act was repealed, and those who believed with President Cleveland declared, in the words of the New York "Evening Post," that they might now "look for an immediate revival of business activity in every direction." Confidence, they said, was now restored, though the only confidence that had ever been lost was the confidence that goods would bring money, and never the confidence that money would bring goods. With the contraction of the currency the confidence that goods would bring money decreased, as common sense and economic law declared that it would. Prices went down, as they have always gone down when the currency has been contracted. Manufacturers refused to pay old prices for labor and to produce goods on a falling market. So tens of thousands were thrown out of work. Merchants were forced to mark down prices as they have not since 1873; while farmers, who, on November 1, thought themselves ruined when May wheat was selling at 76, now find it selling at 67, or less than one-half its price before the demonetization of silver began.

The times were worse than ever; an election was approaching, and the representatives of silver districts in the South and West who had voted for the repeal of the Sherman Act gladly seized the opportunity of the Bland Seigniorage Bill to vote for the resumption of the silver issues, which the passage of the repeal bill had ended. The Seigniorage Bill was of no particular importance, since it would add to the currency, all told, only what Senator Sherman in 1890 declared to be the normal increase of a single year. This bill President Cleveland vetoed, and his veto has the merit of consistency. But in it he made it certain that platform pledges are to be repudiated down to the last detail, and no silver currency is to be issued unless bonds are simultaneously issued for the strengthening of the gold reserve. A silver currency backed by a gold reserve is not a silver currency at all. To print on silver our promises to pay gold is as senseless in the eyes of bimetallists as in the eyes of monometallists.

Apparently the facts which have converted most of the world's thinkers to a belief in bimetallism, and which have aroused the masses wherever they have thought upon this question, have been lost upon President Cleveland. That which has taken hold of the hearts and consciences of men is in no sense the desire to increase the demand for silver, but the desire to decrease the demand for gold, which has already forced the disastrous appreciation of gold, and makes its supply increasingly inadequate to the currency needs of the world. President Cleveland, by repealing the Sherman compromise and obeying in every detail the demands of the contractionists, has rendered to bimetallism the same service that President Pierce rendered to the anti-slavery

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cause by the repeal of the Missouri Compromise and detailed obedience to the demands of the slave-owners. The indebtedness of the country is not confined to the West and South. A large part of the fifteen thousand millions of debt is owed, as well as owned, in the East, and President Cleveland's silver policy has forced every thinking man to consider the evil and the wrong by which the burdens upon debtors in every rank in life have been so inhumanly increased.

II.—A Supporter's View

By Richmond Mayo-Smith[1]

In commenting upon the above arraignment of President Cleveland's silver policy I do not think it worth while to discuss the question whether he has fulfilled his party's pledges. Neither is it necessary to consider whether the Democratic party has been false to its pledge to inflate the currency or not. The Democrats of the South who preferred to take their chances on the Democratic platform rather than with the Populists probably knew what they were about. It was commonly understood that both the Republican and Democratic candidates for the Presidency were opposed to "free coinage," while the authors of both platforms "winked" towards silver as far as they dared, in order to catch votes. Probably many gold-money men voted for the ticket because Cleveland stood on the platform, and many inflationists voted for Cleveland because of the platform. However this may be, the real question is whether the policy of repealing the Sherman Act and vetoing the Seigniorage Bill, of maintaining the gold reserve and delaying free coinage of silver until after international agreement—which seems to be the line on which President Cleveland is conducting his Administration—is a wise one.

The panic of 1893 does not seem to me attributable simply to the demand for gold on the part of Austria and Russia. In order to obtain that gold from us it was necessary to sell here our securities, and if it had been simply a question of retaining gold, we could have bid as high to retain it as Austria or Russia to get it. The real reason why our securities sank so rapidly in value was that Europe believed us to be approaching dangerously near to silver monometallism. Our silver certificates were redeemable in silver dollars, our greenbacks and Treasury notes might be redeemed in silver dollars, and must be so as soon as our gold supply was exhausted. The Sherman Act compelled the issuing of new notes every month, which, if presented for redemption in gold, exhausted the reserve, and which, if redeemed in silver, brought us to the silver basis. To attribute the events of the summer of 1893 to simple contraction of the currency owing to European demand for gold seems to me to assign a very inadequate cause for a very great effect.

Mr. Spahr says, still further, that in such times of panic the Bank Act is suspended in England, the German Bank overissues, etc., while all we did was to contract the currency by repealing the Sherman Act. It is true that there was a great scarcity of currency in the summer. But the Sherman Act was not repealed until November 1, so that could hardly have been the cause. Relief came to some extent by the expansion of the National bank circulation, by the use of Clearing-House certificates, and by the importation of gold borrowed on the best securities. The scarcity of currency in midsummer was caused, not by the demand for gold by Austria, but by the hoarding in this country—hoarding due to lack of confidence.

The adequate and only adequate explanation of the panic of 1893 that I have seen adduced is that upon which the repeal of the silver-purchasing clause of the Sherman Act was recommended by President Cleveland—viz., lack of confidence. That is a more potent cause of falling values than the contraction of the currency, for it makes men unwilling to buy at any price. But what connection had the Sherman Act with the lack of confidence? Simply that men believed it to be forcing us to a pure silver currency, and that values would soon be regulated by the silver dollar, worth sixty cents or less. Is it any wonder that the European holders of American securities hastened to get rid of them! There *was* a "scramble for gold," but it was caused by the Sherman Act, not by its repeal. Distrust contracted the currency with a violence and malignity compared with which the power of the Administration, with all its distribution of spoils to base politicians, seems petty indeed.

President Cleveland is condemned for interpreting the declaratory clause of the Sherman Act, "it being the established policy of the United States to maintain the two metals on a parity with each other upon the present legal ratio, or such ratio as may be provided by law," as meaning that he should redeem the Treasury notes of 1890, at the option of the holder, in gold or silver. Just before, Mr. Spahr says each Sherman note represented a gold dollar's worth of silver in the markets of the world, so that there was no need of restricting their issue. If so, where was the danger of giving the holder the option of receiving gold or silver? What sense has the declaratory clause if it is not that "coin" means gold or silver at the option of the holder of a United States note payable in coin? It certainly was not necessary to inform the world that it meant an option on the part of the United States to pay gold or silver.

That the silver certificates stand at par with gold certificates and gold coin is not due to the fact that they represent forty-seven cents' worth of silver, but to the fact that the Administration redeems greenbacks and Treasury notes in gold. It is no new fact in economics that a debased currency, if limited in amount and enjoying the confidence of the people, may stand at par. That is precisely the position of the silver certificates. The policy of all Administrations since 1879—and the country has apparently acquiesced in this policy—in keeping United States notes redeemable in gold and treating silver certificates as on the same plane, together with the limited amount of the latter, has kept them at par. It seems to me inconsequent to blame President Cleveland for doing by the Treasury notes of 1890, payable in coin, what had been done by the greenbacks ever since 1879. If Congress intended the Sherman notes to be treated as silver certificates, why did it not make them silver certificates at once?

The selling of bonds to replenish the gold reserve and the veto of the Seigniorage Bill were, of course, in the same line of policy—viz., the redeemability of United States notes in either gold or silver, which keeps our whole currency system on the gold basis. The alternative would have been, not to have repealed the Sherman Act, to have signed the Seigniorage Bill, to have allowed the gold reserve to escape, to have paid United States notes in silver. For not choosing this alternative the President is denounced, not only as a tool of the moneyed classes, but as an enemy of bimetallism and of the debtor class.

It seems to me that we have right here the key to President Cleveland's silver policy, and at the same time its justification. What he has been fighting against in the above measures is not bimetallism, but the sudden jumping from gold values to silver values represented now by 47 on a scale of 100. If that should happen, there would be a dislocation of monetary and fiduciary relations compared with which the evils caused by contraction would seem as trifling as a spring zephyr compared with a Western blizzard.

On this point we have the testimony of one of the most distinguished bimetallists of the world, Professor Walras, of Lausanne, Switzerland. He writes ("Gazette de Lausanne," February 27, 1894):

> The monetary system of the world is placed between two chasms. . . . The first is the continuous and persistent lowering of prices due to the scarcity of money in a gold-monometallic system, to the detriment of the active men in agriculture, manufacturing, and commerce. . . . The other is the elevation, at first surely sudden, afterwards perhaps also continued and persistent, of these same prices, due to the superabundance of money which would follow immediate bimetallism, to the detriment of landed proprietors, workingmen, and capitalists.

Professsor Walras believes that the second danger is more threatening than the first, because England and the other monometallic nations are already alarmed by the

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scarcity of gold, while the manufacturers and debtor class all over the world are tempted by the prospect of plunder which bimetallism opens to them. He therefore advocates the gradual introduction of bimetallism, adopting successive ratios which would not ruin the creditor while relieving the debtor.

This is the problem to which true bimetallists should address themselves: viz., the establishment of a monetary system which shall benefit both debtor and creditor, the former by enabling him to liquidate his debts with a sacrifice fairly proportioned to the benefit he received, the latter by making his debtor solvent. It is not the capitalist class that will stand in the way of fair adjustment of obligation to real liability. Modern capital is not a Shylock demanding a pound of flesh in order to exact the letter of the bond. It is not often disposed to kill the goose that lays the golden egg; neither is it often so greedy that it is unwilling to accept, or so powerful that it is able to refuse, a compromise—as witness the frequent reorganizations of railroads and "readjustments" of public debts.

This is the problem which I believe is lying in President Cleveland's mind: viz., justice to all classes—to manufacturers and farmers on the one side, to capitalists, salaried men, and laborers on the other. Bimetallism is said to offer a solution. But to be practical it must be by international agreement, and we must know something about the future of silver. If international agreement is impracticable, or if silver is to become cheaper and cheaper, then the prospect for bimetallism is a gloomy one. Obviously, the prudent way is to seek international agreement and to experiment, by the larger use of silver in the currency of the world, to see if we can steady its value. The trouble with the so-called bimetallists of the West and South is that they are silver monometallists. President Cleveland has undoubtedly blocked their plans. If he is to be denounced for that reason, the above arraignment is none too severe. If not, then it is simply incendiary from the standpoint of either scientific bimetallism or gold monometallism.

Forest Preservation

By Charles L. Hogeboom, M.D.

What is the practical problem presented to the American people in regard to this most vital of all political economy questions? A bad tariff law or an unwise financial policy may be repealed or reversed, and in a little while affairs may return to their natural conditions; but the giant forests once destroyed are destroyed, perhaps, forever, certainly for more than a century to come. The former relations, which were less disastrous, between forest and climate can never be recovered, but the evil may be arrested and confined to its present dimensions, if there is enough patriotism left among the people, and perhaps an improvement may be effected; but it must be remembered that all does not depend upon the action of our Government. British America is a large factor in climatic influence. Her area is as large as ours; the effects of Canadian wood-chopping were felt many years ago in our Middle and Eastern States, and are now seen in the annually increasing storms on the European coast, assisted by our own lamentable folly of devastation. Will the warning be heeded and care taken of the forests on this continent as in Europe, so that we may have what supply is still possible to use in connection with all the substituted material which can possibly be invented? What is the great obstacle to forest preservation? The individual States are not doing their duty. The land is already in private hands, and the owners are selling off their forests to timber speculators. The State Governments should step in and try in some way to arrest such disastrous destruction, either by necessary laws, by purchase, or by the payment of bounty to the owners. As for what is left of the National domain, that is really better provided for than the general public is aware of. Congress early in 1891 passed a law enabling the Executive to withdraw from the National forests and place in reservations all that might be thought necessary for climate and watershed protection; but an area equal only to one third that of the State of New York, and distributed in fifteen different parcels, is all that can be pointed to in response to the power conferred by Congress. These reservations will have a local use in protecting the watershed where they lie, and will be of great value to the water companies who own exclusive privileges for irrigation; but for more comprehensive climatic functions they will have far less importance. There are areas of timber-land, however, remaining in the States owned by the general Government, and in these States general land offices are distributing with great rapidity valuable forests to timber speculators. An intelligent Alabamian told me a few days ago that the office at Huntsville in his State is kept very busy; and, of course, the Land Office at Washington is being searched by those whose means and opportunities enable them to know where the remaining choice tracts of timber lie, and these are bought at Government prices and sold to timber speculators or lumbermen at greatly advanced prices.

In regard to tree-planting or forest reproduction let us not be too sanguine; there is much delusion wrapped up in that idea. One hundred thousand men planting trees in the deforested Adirondacks could easily lose themselves in the shadows of the vast mountain ranges, and the work which they might accomplish be hardly noticeable for a long time. Much of the growth would be retarded by the torrents of water poured down the mountain-sides, sweeping through the valleys, and carrying away the loose earth made by planting; on level sections more may be hoped for. Primeval forests are the production of long epochs, but the time required for a second growth of any importance is a problem of difficult solution, and of no second growth can it be said that it will ever attain anywhere near a height to make it an important factor in climate conditions. It may form cover for the watershed, but for the power of equalizing electrical quantities between the earth and sky it must be far inferior. The present rate of forest devastation makes it impossible for tree cultivation to keep pace with it. In a report made a few years ago, the present Chief of the Forestry Division of Agriculture informed us that the rate of tree-planting or culture to that of timber-cutting was infinitesimal. The fact that violent storms and tornadoes are increasing with the progress of forest devastation makes it probable that forest-culture will be seriously retarded in the future. It would take at least fifty years to grow trees of even moderate size, notwithstanding the assertions and special pleadings of men who are pecuniarily interested; but in less than that time our population will be over one hundred and fifty millions, and the area required for agriculture will greatly limit the area of forest-planting. The young forests, unless protected by law, will give way to the demands of agriculture, as the timber-lands of the Gulf States "have yielded to the demands of commerce," an expression used in a letter to me two years ago by a prominent official of a Southern State; and as a consequence of this "yielding to the demands of commerce" the State of Mississippi has a large portion of her rich alluvial lands covered with the gravel-washings of the awful floods which have often recently covered miles of country bordering on her rivers. The other Gulf States are following her example, and unless the "yielding to the demands of commerce" is stayed, and men relax their avaricious grasp, those States will be added to the melancholy catalogue. A doubt about the degree of success of forest-culture from planting may seem to some minds not to have sufficient foundation, but we have only to look at the condition of portions of Asia for examples where it is certain that any attempt on the part of man to restore former conditions of forest cover would fail.

But are we moving in the right direction of either forest preservation or restoration by such action as we are threatened with by the State Legislature and indorsed by the National Congress of Forestry Associations recently held at Albany, where it was decided not to recommend the re-enactment of the beneficent forestry law of 1885, which so wisely prohibited the cutting of timber on State lands, and which created much dissatisfaction in the ranks of

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the timber speculators until it was repealed and superseded by the unwise law of 1893, when a wild stampede was made for the spoils? Was the loss of the resolution offered by Mr. Fernow, "that the policy of selling outlying parcels be discontinued or restricted to such cases only as are fit for agricultural use, and are needed and desired for such purpose," a movement in the interest of forest preservation? It must be remarked that, as far as this resolution refers to the Adirondack region, it is entirely inapplicable, for it is well known by those who reside in the vicinity and have "camped out" in that region that it is adapted only for a wooded park or State reservation for pleasure and recreation, and as a great water reservoir, composed of numerous lakes—a spongy reservoir, formed by the growth of ages of mosses and leaves which the cool atmosphere keeps from rapid decomposition; and not one tree should ever have been taken from it. Was the exclamation of a member of that Congress, in response to remarks by a friend of forest preservation, "Well, when are we to be permitted to cut down these trees?" an indication of encouraging progress toward forest preservation? Old and earnest members of the State and National forestry associations like Mr. Edmund P. Martin, Chairman of the Committee on Forestry of the New York Board of Trade and Transportation, who is familiar with the Adirondack region and the efforts which have been made, only too successfully, to devastate it, came away from the Congress disheartened, expressing their fears that the forests owned by the State will fall eventually into the hands of the lumbermen. Is this the way in which the headwaters of the Hudson are to be kept from dwindling away to small rivulets or dry ravines in summer, and subjected to raging floods in the spring? And, looking westward and northward, ought two great nations to stand inactive while the great lakes and the St. Lawrence are diminishing in volume at one season and rising in floods at another, and one of the great natural wonders of the earth, which should have been preserved forever in its wild state, is desecrated by mere beaverish interests? It should be proclaimed everywhere that our climate is changing, and that it is not only the storms and floods which are causing disaster, but that the increase of fogs on the Atlantic coast and in our harbors, produced by the annually increasing sweep of cyclonic winds, bringing in moister atmosphere, is a large element of evil. What a thought!—a great country's climate and rivers—a country in which millions had taken pride as promising to become the greatest and the happiest—irreparably impaired to satisfy the vulgar and insatiable greed of avarice!

The Bargain Man

By Jno. Gilmer Speed

Thackeray has made for us a pathetic picture of the old-clothes man who was worsted in the bargain for a high white hat. So noble, so sad, was the face of this man that the gentle novelist, him whom the unthinking and unregenerate call a caustic satirist, was inclined to think that the old-clothes man was the Wandering Jew himself. But the bargain man I have had under observation for a long time very rarely looks in the least sad, for he never gets worsted in any of his many transactions; or, what is just as good, he never allows himself to believe that he has been beaten. On the contrary, he is always exhilarated by the hope that, if not his last bargain, the next to the last is sure to bring him an ample fortune. This sturdy hope never forsakes him for a moment, and, inasmuch as he always turns a little penny when the mighty dollar is out of his reach, his sanguine nature has reason for its robust existence.

My bargain man is not a Jew, but he is every whit as sharp as the sharpest Israelite that ever traded graven images with an unsuspecting housewife for the clothes that her husband had not cast off. My bargain man is, however, a transplanted Oriental, and has the imagination that is essential to refined traffic; he is a negro who was born a slave, and calls himself a "colored gentleman." And if gentility be measured by deportment, he is as good a gentleman as the next. His bow is graceful, his speech is fluent, his eye is kindly though shrewd, and in his raiment he is a model of tasteful propriety. He can say, and does say, things to me which, if I said to another, would seem rude and impertinent; but he speaks always without offense. This in itself indicates ability, and at the same time accounts for his capacity to make purchases and sales impossible to another. And, moreover, nothing balks him, whether it be large or small, or whether he have knowledge or not. A little matter like ignorance does not stand in the way of business with him for a moment, and in this he reminds me of a lady who, in the absence of her husband, was administering the affairs of a great stock-farm. A neighbor called and asked her to put a price on a certain brown mare. "What will you give?" she asked. The neighbor offered $250. The lady asked $750. There was much talk, and finally a bargain was struck at $500, and the brown mare was bought and sold. I expressed surprise at her knowledge of all the horses on the place. "Bless you!" she replied, "I don't know which brown mare it was." Then she was asked to explain her method. "I felt pretty sure," she said, "that Farmer Green would offer about half what the mare was worth, and I knew also that he would not come to my terms, so I placed the price at $750. That gave him a margin to raise his bid and me a chance to lower my price. I am sure that I got just about what the mare was worth." And when the husband returned I learned that the wife had made a fair and judicious sale. But my bargain man would not have sold the mare for $500; he would have acted on the same principle as the lady, but he would have placed the price at $1,000 after the farmer's offer of $250, and would have made the sale at at least $625. He would have been better pleased, however, if he could have induced the farmer to give him a mortgage for that amount on a house and lot. Then he would have had something else to trade. I have known him to swap a diamond ring, a shot-gun, and a side-saddle for a farm in Missouri, and then to sell the farm for a silver-mine. But this was a transaction rather out of the ordinary run.

What delights him more than anything else is to get a work of art—a painting or a statuette. He brought one day a rather remarkable painting in a deep gilt frame, the canvas carefully covered with glass. "Here is something very fine," he said, and he appeared to be so sure of it that it would have seemed unkind to have told him that the painting was a worthless daub, as in truth it was. So I looked at it without saying anything. For a moment a shade of disappointment passed over his burnished face. "This was painted by Jones, the greatest artist in England," he added, with a tone of triumph. And now I did not have the heart to tell him that I had never heard of Jones, nor to call his attention to the sad fact that even the best English artist of the present day was far from being great, so I silently acquiesced in the idea that Jones's picture was fine, and that Jones himself was a great artist. My bargain man had got from me all that he wanted, for with my unspoken commendation of his sorry daub he sold it to one of my friends in less than two hours. I never saw him look sad until I brought the picture to him and demanded the return of my friend's money. And then he was sad for only the fractional part of a minute. His good nature returned, and he congratulated himself that he had the picture on hand again, and thanked me for being instrumental in its return. He was confident that he could sell it for a higher price to some "real connoisseur"—this was a polite dig at me over my friend's shoulders; and, sure enough, he did do that very thing. This was a genius for bargaining, and a conversion of defeat into victory.

The other day he began pumping me to find whether I knew anything about violins. I asked him to come to the point at once. He said: "I wanted to get a fiddle for my boy, and I perused the Bowery from eend to eend, and I seen one in a pawnbroker's winder. Well, sir, I bought it for three dollars and six bits, and, sir"—here his eyes lighted up wonderfully—"it is a genuwine Stradivarius." I showed the surprise that was expected, and he asked,

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"How much do you s'pose dat fiddle's wuth?" "Oh, about six bits," I answered, carelessly. My bargain man was convulsed with merriment. When his laughter was over, he assured me with the utmost gravity that that old fiddle was surely worth every penny of $2,500; and, for all that I know, it may be so. Certainly I hope it is, for I am persuaded that such energetic enthusiasm, such hopeful pertinacity, as that of my bargain man is worthy of reward. Meantime, if any one wants to buy anything out of the common and pay only twice what it is worth, I will gladly put him or her in communication with the subject of this sketch—a man who conquers all difficulties by cheerfulness, and coaxes the unwilling dollars from other pockets and into his own by the amiable art of knowing when to laugh.

Peasant Life in Ireland

By Adela E. Orpen

Even in the most desolate parts of the West of Ireland, where the eye seems to wander vainly in search of signs of comfortable homes, there is a great deal of enjoyment. The Irish peasant is a gregarious creature. He ever loves the companionship of his fellow-men, but in especial of his Irish fellow-men. I know it is said of my countrymen that they all have the "gift of the gab." This is true, but it is true in an offensive sense only of those Irishmen who have acquired a foreign veneer over their natural material. A real Irishman is most agreeable when at home, and the less he knows of the outside world the more agreeable he is. The art of conversation and story-telling is inherent in him. It is an art which I fear is dying out. It disappears as reading comes in. But old Irish peasants who cannot read are generally charming companions. They can talk so well, and "cap" your stories so inimitably, and yet they never descend to that degraded form of fun, the modern and ever-to-be-deplored pun. I have been told by people who remember Ireland much further back than I can that they used to be a nation of beautiful whistlers, and that noted performers on that primitive instrument, the human mouth, used to be invited to parties in order to whistle. Men don't whistle now—they smoke instead. And just as the tobacco-pipe has banished whistling, so will cheap newspapers banish story-telling and talking from among the people. It is a curious fact, which all who have considered the subject will be ready to admit, that Irish women are not nearly as gifted in this way as the men. The women, when you have once established a friendship with them, are well up in all the folk-lore of their neighborhood, and can give you details upon any popular belief if you inquire about it, but they don't volunteer stories the way the men do. Perhaps they have not had the same traditional training as the men; just as, among the ancient Irish bards, the succession went ever in the male line.

During the long winter evenings the young men of the countryside go from cabin to cabin retailing all the news of the day. The prospects of the season and the likelihood of certain matches are all discussed over each fireside. An Irish peasant marriage is very different from what one might expect it to be among such a highly emotional and poetic folk. The royal marriages at the court of Louis the Fourteenth were drawn up on pretty much the same principles as those which are followed by the farmers and their fiancées in Ireland to-day. It is purely a matter of business on both sides. But here the similarity ceases, for whereas the royal marriages of France and elsewhere were followed by connections of a reprehensible character, the peasant marriages in Ireland are, in truth, "for better or worse," and husbands and wives live together in singular accord ever afterward. I should say that these marriages are, as a rule, conspicuously happy, and yet the preliminary proceedings don't seem to point that way.

Take an example. Jim and Mary Murphy were brother and sister, and had lived comfortably on the old farm for fifteen years since their parents died. Jim was nearly fifty, and Mary was on the shady side of forty-four; still he was a "boy," that being the courtesy-title of all unmarried males of whatever age. Now the neighbors began to talk the matter over, saying, "Shure, an' it's toime Jim Murphy was takin' a woife into the farm." "Faith, an' that's so; he's a foine bye entoirely, an' will make a good husband to any gurl, an' it's meself says that same."

So answered McLoughlin the smith. He was a power in the land, and had made more matches than any other man. People deferred to him. "Boys" besought his aid, and girls sent friends to him to ask him to look out for a husband for them. So when McLoughlin agreed that Jim ought to be married, the neighbors were satisfied; they knew the job would be done speedily and satisfactorily. He visited two or three families where there were daughters, gathered any information he stood in need of, and then waited upon Jim and Mary.

"Faix, Jim Murphy, it's yerself must git married," says he.

"Troth an' I'll not make a liar o' ye, Larry McLoughlin. Say the word, an' I'll take the woman," says Jim.

"Right ye are, me bye. There's Mike Morrissey's daughter; she's a hard-workin' woman, an' she's got three good heifers to her name an' half a score sheep runnin' on the mountain. An' there's Biddy Doolan; she's got a tidy bit o' land of her own, that she have."

"An' she's got four cows, an' one o' them the finest milker in the parish," interrupted Mary.

"'Tis the truth," says McLoughlin.

"People does be sayin' it's herself killed old Doolan, an' didn't give him half enough to ate, bein' that close wid her money," says Jim, reflectively.

"Ah, people does be tellin' a heap o' lies," says Mary; "an' it's yerself, Jim, 'ud be able for any woman, let alone an ould creature like Biddy Doolan."

"I'm thinkin' she's ower ould," says Jim.

"Aye, she's a bit on in years. She'll be nigh on forty-five, I'd say. What does yer think, Mary?"

"Forty-five!" snorts Mary; "she'll never see fifty ag'in."

"She's too ould," says Jim, with decision.

"But think o' the four cows, lad. It 'ud be grand to hev four cows. An' me father, God rest his sowl, used for to say he knowed the world an' he knowed the women, an' in all the world there war'n't a woman one cow better nor another."

Jim was greatly tempted by the cows, certainly, but fifty was old for a wife, and then she was a termagant and a widow; so he decided for Morrissey's daughter.

That did not end the matter, however, because, before Jim could bring a wife on to the farm, he must find a husband for his sister Mary. That was a necessity, since the fortune of the wife would go to paying off his sister's portion. McLoughlin, the match-maker, of course knew this, and as soon as he had got Jim's word for Morrissey's daughter he began to cast about for a "boy" for Mary.

"I must go, as Jim's gittin' married," said she. "It's small odds to me who ye git. I don't care a hap'orth. All I bargain for is there sha'n't be ne'er a woman in the place. I'll marry any man ye like, if he's got no womankind to his name." Mary had been head at her brother's house so long that she could not brook the idea of going under a mother-in-law.

The whole proceeding was so contrary to all romantic ideas that a lady who was very fond of her remonstrated with Mary.

"So I hear you are to be married. I am sorry you didn't take a husband nearer home than Luke Flood. However, I suppose it doesn't matter how far you go from home when it's the man of your choice—eh, Mary?" So spoke the romantically disposed lady.

"He's none o' my choosin' at all. I niver set eyes on him," replied the bride-elect.

"Eh, what! Do you mean to say you are marrying an unknown man?"

"What's the odds which man it is? I've got to go out of the place, seein' as Jim's bringing in a woife."

"Then why take Luke Flood more than another?" questioned the lady, with a slight sneer.

"Oh, well, McLoughlin says he's a dacint bye, an' he

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knows him, an' I'm willin' to take his word for it, and there's no women folk in the place—that's all I care about."

This is not an exceptional case, but a typical one among the well-to-do farmers of the county with which I am familiar. Mary Murphy is an excellent woman, and makes, I feel sure, an excellent wife to the husband chosen for her by McLoughlin. Her account of her wedding was remarkable. They went to the chapel at seven o'clock of a March morning, were married, and then drove off ten miles in a donkey-cart to spend, not a honeymoon, but a honeyday, since that was the duration of their wedding-tour.

"Oh, that was nice to go for a little wedding-trip," said the above-mentioned romantic lady, when paying a bridal visit to Mary Flood. "I'm sure you liked it. Where did you go?"

"We went to 'Scarfy" (this name will not be found on any map, but it is the way the people always pronounce the name of a well-known town in a county I wot of).

"And what did you do there?"

"I roared and bawled the whole way, an' I roared and bawled all the day, till me eyes was closed up wid de swellin'."

"What did your husband say to that?" asked the lady, much taken aback.

"Oh, he were very kind, and he niver spoke a word to me the whole day, an' I kep' on roarin' and bawlin'."

"He must have thought that very unkind of you."

"An' towards evenin' he said he'd take me home ag'in, an' I needn't be married at all if I didn't loike. He offered to yoke up the ass an' drive me straight home."

"And what did you say to that?"

"Ach, musha, I said he'd do as well as another, an' I was bound to git married now Jim's took a wife. An' he's real kind, so he is, an' there's a good few o' chickens in the farm, an' ne'er a woman at all in the place."

Mary wiped her eyes on her apron, smiled cheerfully, and looked with some pride around her tiny kitchen.

I knew a boy—a real boy, under twenty years of age—who wanted to get married, and had settled in his own mind upon the lady, too, but could not proceed further in his suit because no friend would propose for him! Neighbors thought the match unsuitable, and would not lend their aid. The boy, seeing there was no help for it, resigned himself to his fate.

In connection with the marriage ceremony there are some highly curious customs of great antiquity. For example, the bride's parents do not go to the chapel with her. They remain at home, and lend no apparent countenance to the match, of which possibly they had the exclusive management. May not this be a survival of marriage by capture from an outside tribe, when, of course, the bride's parents were not consenting parties to the match? Again, the new-made wife is supposed not to go home and see her people until one month after the wedding. For her to do so would be considered a most indelicate proceeding; and there is no communication held between the bride and her family during that time, although their houses may be within hailing distance of each other.

There are love-matches among the peasantry in Ireland, but these usually take place between people of no property. When a pair have no worldly goods, it is recognized that they may marry for love only. For a rich man to marry a portionless maid is considered the height of folly. The undoubtedly high position held by the women in public sentiment and estimation is probably due to the fact that equals (in wealth) mate with equals. The wife is full partner in the family concern. The man is not the dispenser of all things. The wives are, one may say, almost invariably good wives. They practically never run away from their husbands, while these latter treat them very well and are kind and affectionate, as a rule. It is a painful surprise to many that the Irish, the most universally poetic-tempered folk in the world, should have excluded from all their existence that great motive of all poetry—love as between a youth and maiden; but it is the duty of the faithful chronicler to tell things as they really are and not as poets sing and say they should be.

The Goethe School at Chicago

Editorial Correspondence

The seventh Literary School, which has been held in Chicago in successive years in connection with the Kindergarten College, devoted last week to the study of Goethe, and closed on Saturday morning with a discussion which deeply interested an audience which filled the room to the utmost. As in former years, the School was held under the direction of Mr. Denton J. Snider, an enthusiastic student and teacher of the significance and art of literature as illustrated especially by Homer, Dante, Shakespeare, and Goethe; whose works constitute, as Mr. Snider is in the habit of saying, "the four great literary Bibles of the world." Of Mr. Snider's career as a modern Humanist, and of his work as a critic and expositor, the readers of The Outlook had the opportunity of reading in these columns last summer; of the extraordinary range and intimacy of his knowledge of the literature with which he deals, and of the contagious quality of his enthusiasm, one can know only by coming into contact with the man. If he sometimes presses his interpretation too far, it must be remembered that he has the great advantage over the philologists, grammarians, and some academic teachers, who deal exclusively with the shell of literature, of dealing always with its soul.

The discussions of the week took a wide range, and were carried on by men and women whose points of view were widely different, but who had also fundamental ground of agreement. The first session found a fit introduction to the study of the work in the consideration of "Goethe as a Poet," Mr. Snider, Professor Hazzen, and Professor Block contributing to the presentation of the subject. From this prelude, which touched the keynote of the School, the addresses diverged in topic to present the different aspects of the many-sided writer and thinker. Mrs. C. K. Sherman read a brilliant paper on "Goethe and the Conduct of Life;" Dr. H. W. Thomas greatly interested his audience in his thoughtful, suggestive, and catholic treatment of "Literature and Religion;" Mr. Snider brought out "The Four Tragedies in Faust;" Dr. Harris, the United States Commissioner of Education, brought his long study and deep knowledge of philosophic and pedagogic ideas to bear on "Goethe's Sociology" and "Goethe's Pedagogic Ideas;" Professor Moulton contributed a very dramatic and striking study of "Marlowe's Faust;" and Mr. Mabie spoke on "Goethe's Maxims," on "The Myth in Literature," and on "Goethe's Method of Self-Culture." These titles are worth giving because they bring out as no description could the cultural character of these annual Literary Schools. They have never dealt with the biographic or merely technical aspects of literature; they have assumed familiarity with the four greatest writers on the part of the audience, and have taken account of the formative ideas, the vital relations, and the significance of great literature in the unfolding of the human spirit. They have endeavored to bring the full spiritual import and educational force of art to bear upon the minds of the listeners; and to bring out clearly those formative ideas and principles in the light of which all art may be interpreted.

It is in the highest degree encouraging that, in a city so preoccupied and absorbed as Chicago, the study of literature on this plane and from this point of view should be sustained and continued year after year. It registers the advance in that kind of culture which means the maturing and ripening of the human spirit under the new conditions in this country. It falls in line with that older culture which has been steadily diffusing itself from many centers. It is, however, in several respects a new method, and it has already demonstrated its success. The coming year will be devoted, in this connection, to the Myth, and will culminate in a presentation of Homer at the next Literary School.

H. W. M.

Chicago, April 2, 1894.

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The Spectator

In this iconoclastic age no considerations of sentiment are permitted to stay the so-called hand of improvement. When the time comes for the sky-scraping commercial palace, the old-fashioned and old-time structures, however rich in historic memories, must make way, must suffer themselves to be tumbled down and crumbled into dust. The most recent and notable instance of this is in the destruction of the New York University Building in Washington Square. The demolition will begin on the 1st of May, and in a few weeks the most picturesque, distinctive, and, from a historical point of view, not the least important building in the great city will have been razed to the ground. Morse, a professor in the University, in that old building so far completed his electro-magnetic telegraph that he sent a dispatch over a wire strung about the building, and proved the utility of his wonderful invention. Draper, also a professor in the University, succeeded, in one of the towers of the building, in making the first photograph, thus carrying the discoveries of Daguerre a long step further towards that present development by which photography has become one of the most important of the commercial arts. But the school-books tell, or should tell, about these things, and the Spectator has always, in the twenty years he has known the doomed building, been more interested in the romances and other yarns that were spun about the lodgers in the old house. The University has never needed all the rooms for college purposes, and, consequently, quite half of the space has usually been occupied by lodgers. And these lodgers were usually a strange lot. Certainly no one ever took rooms in the University Building for comfort, for the place was comfortless in the ordinary sense.

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To have quarters in the New York University Building was like having chambers in an English Inn of Court. There was no place in New York where, within his own rooms, a man could so effectually shut out the world as in this building. Indeed, to illustrate the lonely isolation of the rooms, the Spectator has only to mention the case of a friend who, being ill, had to ring up a district messenger every time he wished to have a service from the janitor or any of the servants. None of the stories of murder and robbery with which nurse-maids used to frighten their charges while playing in Washington Square is true, though, if the Spectator remembers aright, Theodore Winthrop did intimate in his "Cecil Dreme" that the villain of that interesting novel had committed many dark and sinful deeds in the mysterious but magnificent rooms he occupied in the building. Many efforts, by the way, have been made to identify Winthrop's unlovely character with actual lodgers in the building. The Spectator has often heard that Winthrop meant his villain to be a portrait of a well-known journalist who lived for many years in sumptuous apartments there. The Spectator once looked into this, and learned that the journalist so accused did not take up his quarters in the University Building till after Theodore Winthrop's death on a Virginia battle-field. But that yarn has great vitality, for the Spectator hears it nearly every time he hears the old building spoken of. There is no space to tell about the misers and philosophers, the artists and scholars, the cranks and musicians, and other interesting folk who have found homes within the old castle-like building.

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The Spectator met the other day two men of considerable note, one an artist, the other a writer. They have been traveling in the South together and taking notes for a series of magazine articles which will later appear as a book. They have been studying the negro, and both of them have reached the conclusion that the negro in the South is very rapidly retrograding into a condition of hopeless barbarism. This was rather astonishing to the Spectator, who thought he knew the South tolerably well, and was hopeful that the condition of the negroes was steadily improving. As he had entire confidence in the good intentions of the shrewd gentlemen who had just returned from the South, the news they brought was most discouraging. But a little inquiry disclosed the fact that the artist and writer had confined their studies to negroes in the cities. They had studied the race in Richmond, Atlanta, New Orleans, and several other large towns. They had not gone to the plantations at all. Now the Spectator did not feel discouraged a bit, for he knew that his friends had seen the negro at his very worst. It has long been known that the very worst negroes, men and women, crowd to the large towns and the cities. It would be as fair to study the people of New York City in Mulberry Bend as to study the negroes of the South in the cities of the South. The Southern negro is an agriculturist, and a very poor one, but that is his real occupation. We should not, therefore, look for these farmers on the city pavements, but in the fields that they till. And there they, happily, are advancing steadily.

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To some practical people nothing save a property valuation carries much weight. To such as these the Spectator may say that the negroes are acquiring more property year by year, and here and there may be seen instances of most uncommon thrift and prosperity. But the negro agriculturists in the South have an enemy against whom they have to be always on the alert, and even then they are more frequently than not defeated in the encounter. The Spectator alludes to the Jew money-lender. He is the curse of the agricultural South to-day; he is what menaces the prosperity of the negro farmers. Money-lending may be all right; usury may be perfectly honest: these are not the questions. The negro is imaginative and hopeful, and when the outlook is very rosy for him it is not a difficult task for the Jew money-lender, who is also usually a shopkeeper, to get the farmer to buy something he does not want and cannot afford. The debt, being once started, grows with fearful rapidity, for the negro is no accountant, as a rule, and is at the mercy of his enemy. But when the mortgage is recorded the mask is thrown off. That the negroes, as a class, are gaining in wealth and intelligence, notwithstanding these harpies, shows to the Spectator's satisfaction that the negroes of the South are made of tolerably sturdy stuff.

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The Spectator saw something in an elevated train nine or ten years ago that illustrates the purity of the democracy in this country. It was about midday in early summer, on a down-town West Side train. There were not more than a dozen persons in the rear car. At Forty-second Street an elderly, motherly, genteel colored woman entered the car and sat on one of the cross seats. She took from her pocketbook a piece of note-paper, and seemed much puzzled to make out what was written there. In the cross seat opposite that in which the colored woman sat was a short, sturdy man with grizzled hair and rather florid face. He was dressed quietly in business tweeds, and looked out of the window, while unfolded in his lap rested a newspaper. The negro woman looked about her, and, without long hesitation, moved to the seat next the quiet man, and, showing him the paper, evidently asked him for information. The train was now at Fourteenth Street. The quiet man put on his eyeglasses and read the paper carefully, telling the woman what was on it. She still seemed perplexed; so he went over and over the thing with her, and kept on explaining till the train reached and passed Park Row. The Spectator had to get off at Cortlandt Street, and he determined that the old woman should not make a mess of the directions given to her with such kind and patient repetition, so he said to her as they reached the street, "I'll put you on the ferry, auntie." "Oh, thank you, sir, thank you kindly." After a few steps the Spectator asked: "Did you know that gentleman in the car?" "No, sir, I didn't 'zackly know him, sir, but he seem mighty familiar-like, sir, and he was mighty kind, sir—mighty kind and polite to a poor old cullud woman like me. But it do seem I done seen him somewheres." "That was General Grant," the Spectator said. "General Grant! What General Grant?" And the old woman stopped in the street and dropped her carpetbag on the pavement. "*The* General Grant—President Grant," the Spectator replied. "Well, honey, I believe you. I say I done seen him befores, but dat ain't it: I done see his picture in his uniform. Dat de reason I didn't know him to once." The Spectator has always been glad that he told the old Virginia woman who it was that gave her such complete directions for her journey from the elevated train to the Pennsylvania Railroad ferry.

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The Home

Concerning Bores

"The greatest bore is the one who insists on telling you the life-histories of people you never met, and never want to meet after you have heard of them," said a brilliant woman, who could make the life-history of the greatest bore interesting. It is one of the tests of good manners to endure the bore with an appearance of interest and pleasure.

The art of training, and the salvation of time, is to be able to dismiss the bore, male or female, with the impression that the departure is voluntary.

It is a pity that we could not distribute the sense of humor more liberally in the human family, for no man can be a bore who has the sense of humor; it gives a perspective to life's incidents, and makes the lights and shadows of the artist-composition. The cultivation of a sense of humor broadens human sympathies, and life is not overweighted with its seriousness. The sense of humor keeps a man in the healthy condition of the author of Ecclesiastes, who recognized the play of the emotions, and declared that there was a time to laugh and a time to dance. It is the comprehension of the needs of humanity that makes a man sympathetic—makes him sensitive to the feelings of those about him. Such a man does not endeavor every minute to save the world; he gives others the opportunity to serve him. He does not believe he holds the monopoly of good office. The man without imagination is the man who is a bore. He cannot see life from any standpoint but his own.

Doubtless every man desires to be interesting, and every intelligent man is so, if not self-centered. The range of the mental vision determines the man's influence, not the intensity of thought in one direction. The range of his mind determines whether he is the citizen of the workshop, the ward, the city, or the world. The citizen of the world sees the sweep of life, not the one-mile track of the individual only. He never bores his hearers with the individual John Smith; he sees in John Smith the type of thousands, and it is the thousands that interest him. The bore sees the individual, and the world is lost; he has no perspective. He is harmless but wearing, and should, like the compound fraction, be reduced to his lowest terms. He rarely sees the yawn of the moment of forgetfulness, the mental abstraction or contraction He is more often a rock than a current, so his course cannot be changed.

The Friendship Fund

The trees and the grass are heralding the spring, the sunshine grows warmer, the birds have come back to us, and "spring is coming" is the song in the air. This turns the thought of all to vacation; that is, of all who have ever known the blessings of a vacation. As to those who do not know, it is the duty of the world that does know to give them practical demonstration. That is just what the Working-Girls' Vacation Society means to do. To the depressed, to the sick, to the overworked, it comes with its message of two weeks of freedom, of cleanliness, of good food, good air, pleasant companionship, and loving oversight. The summer that lies before us is one that will be of as great a stress of anxiety to those who know the working-girls as the past winter has been. Hundreds of girls worn out with anxiety and lack of nourishing food during the past winter will face the summer's heat and discomfort with the full knowledge that this year they cannot have a vacation. It remains for the people who have it in their power to give a vacation to say whether the fall shall find the girl so situated more tired, more depressed, with lower vitality because of a summer's uninterrupted labor, or whether she shall have new life of body and soul: new life of body because she has had two weeks in the country, new life of soul because she has had a practical demonstration of the friendship there is in the world for her. It has been said over and over again, and yet it is a fact that can bear constant reiteration, that the working-girls who receive salaries during their vacation are a very, very small percentage of the total number of girls who are compelled to work for their living—probably not more than one in two hundred. Those who take a vacation must lose their week's wages, and, in addition to that, if they pay for their vacations, they must have saved not less than $7. It takes but very little arithmetic to demonstrate how much a vacation costs a working-girl under these conditions. Allowing that her wages are $3.50 a week, she must save more than two weeks' salary. A girl who earns $3.50 a week loses, on the average, about three months' wages in the year, so the saving of two weeks' wages becomes a problem. Now, when you add to that the loss of two weeks' wages, you have the sum total of $14, or one entire month's wages out of the nine months that she works. It is not an uncommon thing for even a girl who is worn out, when offered a vacation, to tell you that she cannot afford it; and she cannot, for her wages are absolutely necessary as a partial support of the family, and more than once it has seemed justifiable to pay a portion of her week's wages for the support of her family in order that she might have a vacation. These facts must be kept in mind in order that the people who do not know the limitations of the life of the working-girl may deal, not generously, but justly, with her in dividing their yearly income.

Previously acknowledged	$1,136 79
A Willing Helper	2 00
A Friend, West Haven, Conn	50
I. H. N.	2 00
Total	$1,141 29

Lady Henry Somerset at Home in London

Her Work, and How She Does It

By Frances E. Willard

President of the World's W. C. T. U.

It would be inaccurate to speak of Lady Henry Somerset as being especially at home in London, though she has a house there always open and ready when it suits her convenience to occupy the same for days or weeks. Her beautiful Castle of Eastnor is over a hundred miles from the Babel of the metropolis, and her charming seat at Reigate Priory is more than twenty miles from the modern Babylon. She often says that two of the cardinal principles of her life until within a few years were these: First, I will live in the country; second, I will not travel.

While bringing up her son, Henry Somers Somerset, now nearly nineteen years of age and about to enter Oxford University, Lady Henry adhered strictly to these rules; but she has now become so much involved in temperance work and the philanthropies closely associated with that great reform that she has been obliged to restate her principles. This she has not done in so many words, but in action. The change is to the following effect: First, I have no home; second, I am obliged to be on the wing, and the round earth is my parish. For Lady Henry is Vice-President at large of the World's Woman's Christian Temperance Union, and letters come to her from every nook and corner of the earth urging her presence and help in the foundation of national and local unions. From seventy-five to one hundred letters a day and from a dozen to twenty telegrams must be taken care of as a mere incident of her greatly preoccupied life. Engagements with

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leaders with whom conference is desirable occupy much time; her conferences with women whom she desires to enlist take her out through the towns and cities of Great Britain; and her attendance at great mass-meetings in the strategic centers makes the final draft upon her strength.

All these first, exclusive of an immense business of which she insists upon knowing the "true inwardness." Her estates at Eastnor are fifteen miles in length, and the number of her tenants there, at Reigate, and in Somers' Town, London, is very large. Besides this she has the circle of her relationships in society, and her comrades in the middle class, which is so well defined in England. But the health, education, and interests of her son are paramount to all other considerations. He is a fine young fellow, over six feet tall, and resembles his mother in general appearance, having the same dark eyes, dark hair, and fresh complexion; he is devotedly attached to her, and is an exemplary young man in the purposes and habits of his life.

Lady Henry has each of her three homes well supplied with servants and kept open the year round, as she can never tell to which she may wish to go on account of her own engagements or in order to entertain friends. She does a great deal in the way of giving holidays, vacations, and outings to those who otherwise would not know what a pleasant thing these variations are in the lives of those who have not the money to provide themselves with such pleasures.

Like all other English women of her antecedents and training, Lady Henry sits up late at night, and hence rises late in the morning, taking a light French breakfast in bed between eight and nine, and having breakfast about ten, lunch between one and two, tea at five, and dinner anywhere between six and eight o'clock. She reads her innumerable letters as rapidly as they come, unless they are purely routine letters, when they go to her secretary. Lady Henry sits with stenographers all day long, unless she is obliged, which is usually the case, to attend committees or fulfill engagements. Her greatest deprivation is the lack of time to read, for she has always been devoted to books; it is pathetic to see her put a copy of Tennyson, Wordsworth, Drummond, or Matthew Arnold in her traveling-bag, hoping to get a few minutes to read on the train or in the intervals of meetings. She works as busily on the cars as in her office, and has immense power of concentration, so that she throws off letters, articles, paragraphs, speeches, with remarkable facility. Perhaps nothing in the study of her life strikes one as more characteristic than that she should have become such an expert in writing, speaking, organizing, and conducting the forces of a reform movement on a great scale, when all her life until the last few years was spent in a manner so totally different; for she was wont to live at Eastnor Castle or Reigate Priory, spending a great deal of time in the open air, following the hounds, visiting the cottagers, entertaining large parties of friends, and reading with a persistence worthy of a scholar. Her life was then wholly one of self-direction; now she is impelled by the exigencies of a movement which involves hundreds of thousands of co-workers.

A pretty story is told of her by Lady ——, who says: "When Lady Henry's boy was six or seven years old, I went to visit her at Reigate, and found her on the lawn with the butler, two footmen, the nurse, and a maid, all busy making hay." This was largely for the amusement of the little fellow, who, like his mother, loves the country and is devoted to its simple outdoor sports.

For a long time I have been associated with Lady Henry in all her work, having been a guest in her home, and, therefore, speak "by the book" in these statements relative to her home life. She is greatly beloved by all with whom she is associated, is most liberal and indulgent to those dependent on her, and has a remarkable power of calling out the affection of comrades, friends, and helpers in all grades of the social scale. It is to be hoped that she will live and work for many years, as she is but forty-two, and seems several years younger; the elasticity, buoyancy, wit, and humor of Lady Somerset have not been adequately set forth. She is a delightful companion, a remarkable conversationalist, and never brightens her talk with so many quaint allusions, quips, and turns of apt expression as when she is with those in whose presence she feels perfectly at home. To the public generally she presents the appearance of a woman of the highest culture, having a certain gentle dignity mingled with great considerateness in word and deed.

Lady Henry Somerset's method of conducting the temperance work is on progressive modern lines. Wherever the liquor traffic is intrenched there she would (figuratively) plant a Gatling gun. She believes the movement to be much wider than has been supposed in the past; she thinks that it includes the effort to teach the children in all schools what science has to say concerning the effect of stimulants and narcotics upon the body, the mind, the purse, and the perceptions of every boy and girl. She believes that the circulation of scientific temperance literature is of vital importance. She thinks that the ballot in the hand of woman means the outlawing of the dram-shop, and for that reason she is working most ably to change the public sentiment so that this weapon shall be placed in the hands of the women of the world; in all her writing and speaking, and in her interviews with journalists, she insists upon this measure. She also believes that until this great question goes into politics it will never come into power, and she does not hesitate to say so. In the great political struggle of the spring of 1892 Lady Henry Somerset spoke for the Liberal party thirty-six times in fifteen days, and she did this because the Liberals had made the "direct veto" a plank in their platform. There is not another woman in England who has such sympathetic power over an audience. Her gentle presence, tender tones, and wide hospitality of thought win every heart. Lady Henry has the mind of a statesman; its scope and grasp are altogether beyond those of most women; and she unites in her thinking and character the best powers of a capable man and a thoughtful and highly educated woman. Her career has but begun; if she goes on at the present rate for a quarter of a century, or even half that time, she will have cut her name deep and high on the scroll of her country's benefactors.

One Reading-Class

Mr. Horace Scudder is quoted as saying that reading would be delightful to children if their reading-books were "some form of great imaginative literature." It is a great pity that so many of the books given to children as reading-books are so inane, so senseless. Mr. Scudder's "Bodleys Telling Stories" and "Bodleys on Wheels" were, through the generosity of a citizen of a small town, made possible as reading-books for thirty boys and girls ranging in age from nine to twelve years. The reading-lesson became a perfect delight—an hour looked forward to from day to day. Sickness came to be dreaded because it would let the class get "ahead of me."

The books were kept in the school-room—never allowed out of it. All other school-books were discountenanced. The books of Mr. Scudder became "speller" and "geography" as well as readers for the class.

A map of the New England States was kept hanging in sight of the class while they were reading, and the route traveled by the "Bodleys" followed on the map. A certain number of the most difficult words in the pages of the book that were to be used for the day were written on the blackboard before school opened by the teacher. The first exercise after the opening exercises was to pronounce these words, then to have them recognized by sight on the board, then on the pages of the book. It was a surprise, but afterward became a delight, to see how quickly the eye was trained to recognize the word as a whole. After this the meaning of the word was not taught by a definition, but by using it in a sentence.

Four of the words were then written on the slate, and used in a sentence if the child wished to write out the sentence. This "elective" worked very successfully. There were no marks or commendation for those who did

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write out the sentences. It was accepted as a personal matter which concerned only the child who did it. The reading-class came in the hour before the noon recess. The hour after the noon recess was spent in listening to the story of the reading-lesson as told by six pupils elected by the class. The same six could not be chosen twice in the same week. Corrections were made by the listeners, who were at liberty to raise their hands when they detected an error.

The growth in the intelligence of these children was marked. The books introduced them to good manners and good morals. The beauty of an ideal family life was before their imagination constantly. The language of the books improved the speech of the children and increased their vocabulary. In a school where marks and system were the ends for which the school existed, this experiment could not have been tried. But the principal of the school believed that the end of the school was the education of the children, and he gave the opportunity for this experiment. It could be tried at home by any intelligent mother.

Children suffer to-day. Before they learn to read, books are read to them far in advance of their age. When the child begins to learn to read, the books are childish, uninteresting, and senseless, often. The child will not give his attention to the mechanics of reading; his intelligence, he feels, is insulted, and he resents being told to learn to read "See the cat;" "Can the cat run?" He is bewildered by the criticism and condemnation that he constantly hears because he does not pay attention and learn to read.

There must be some adjustment made between the training of the eye and the development of the mind, if we are to overcome this period of trial and friction when the child is learning to read.

How the Superintendent Came to Grief

By Amos R. Wells

"Jack, who's that new hand you've brought along to help you drive the cattle?"

"Brought along to help! Why, Sam, that's the new superintendent of the stock-yards, and he's taken *me* along to help *him!*"

"Whew! He doesn't look as if he knew a Jersey from an Alderney."

"No more does he. He makes the most ridiculous blunders. Why, yesterday—" But Jack stopped short, bethinking himself that he ought not to tell tales out of school.

It was hard, however, to see this young Ronald Sprague, fresh from college, set over him in the stock-yards of the Lewisburg Abattoir Company, when he, Jack, was the best rider in the county, and the most knowing about cattle. Jack thought that it was all because Ronald's uncle was President of the company, and Jack was right.

They were riding out to the fields, Ronald and Bill, who were ahead, and Sam and Jack, who were behind. Sam and Bill were brothers, sons of the owner of the stock-farm from which a drove of cattle was to be driven that morning to the abattoir.

"The worst of it is," continued Jack, "that Ronald will insist on helping drive, and he doesn't even know how to drive a—a—sewing-machine."

"Put him up in front," suggested Sam, in a low voice. "He can't do much harm there."

By this time they had reached the field, and Jack's eyes sparkled as he saw the great red and brown beauties dotting the grassy expanse. Our young man was a lover of these fine, strong, mild-mannered beasts.

The bars were let down, and the skillful turning and shouting of Jack, Sam, and Bill soon gathered the entire drove, and set them sedately walking down the lane toward the highway. In this proceeding the new superintendent of the stock-yards made several awkward moves that caused Jack to smile, and then to bite his lips in anger.

"Great clumsy lout! Now look at him heading that steer just the wrong way, and racing it till it will be too tired to walk a step! He's a fit fellow to put in charge of these magnificent animals!"

The lane was a long one, and Jack found opportunity for a few words with Ronald. "When we get into the road, Mr. Sprague, he began, in a politic way, "you will take the lead, of course, in front of the drove?"

"Of course I will. I know my place," answered Ronald, shortly.

"And all you will have to do, sir, will be to ride slowly, so as to hold the cattle back a bit, for there are some rather hot-headed bulls among them, I see."

"I know my business, Jack Edmonds," was Ronald's haughty reply.

Arrived at the highway—a well-made, much-used road—Bill took the rear, judiciously, to urge on the loiterers and turn the stragglers, while Ronald proudly cantered to the front, nearly setting the entire herd on a run as he rushed by them. Sam and Jack took their positions on either side of him, ready, when they came to a cross-road, to station themselves on the right and left hand, holding the stupid beasts to the main thoroughfare. This duty they performed so quietly that Ronald at first scarcely observed it.

The new superintendent rode at the head of the long procession, proud as a lieutenant of his first epaulets. His duties heretofore had confined him to the stock-yards, and this was his first taste of authority and leadership in the open country. His spirited horse beneath him and the large drove of fine animals crowding the long road behind him, he felt like a warrior returning from a successful foray. But after half an hour Ronald began to see that his glory was rather empty. He discerned that the real posts of responsibility and honor were occupied by Sam and Jack on either side of him.

They were just in sight of Lewisburg when he proposed to Jack to change places with him.

"Why, Mr. Sprague, I guess you'd better continue to lead the procession," said Jack. "And, besides," he incautiously added, "the next road we have to cross leads right into Lewisburg." The abattoir was far outside the town, and the road they were traversing did not enter Lewisburg at all.

"I guess I know that, sir," answered Ronald, smartly; "and that's the reason why I prefer to watch that road myself. You seem to think that you are the one responsible for this drove."

Jack said nothing, but when they reached the Lewisburg cross-road he quietly rode to one side, and took his station in the center of the side road.

Ronald was a passionate fellow, and his outraged authority rose in a gust of fierce anger.

"Get out of here, you!" he cried, at the same time bringing his riding-whip down on Jack's horse.

The spirited animal jumped, and sprang forward into the midst of the herd. Jack had all he could do to keep his seat and restrain the startled horse. As it was, the cattle were greatly excited.

"Hi! hi! hi!" he heard Sam call behind him, for Sam was watching the other side of the road, and had seen the whole proceeding. "Hi, there, Mr. Sprague, look out! Jack, Jack, help!"

Jack turned in the saddle. What had happened? This: Ronald had let the cattle pass him, and the entire herd were trotting down the Lewisburg road, Ronald Sprague in hot pursuit!

Bill came racing up from behind. "How did it happen?" he shouted; and then, without waiting for an answer, as he saw the speed of the cattle increase before Ronald's wild pursuit: "He's stampeding those cattle right into Lewisburg! Ride, quick, down the Baldwin road, and we'll get there first, and head them off."

Away they flew, Bill and Jack and Sam, speeding their swift horses to the utmost. They knew far better than Ronald what was involved in a stampede of wild cattle through the crowded streets of a town.

The road along which Ronald was flying with his thundering herd, now thoroughly excited, reached Lewisburg by a long curve. Taking advantage of a side lane or two,

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well known to them, Jack and his comrades reached the Baldwin road, which led directly into town, and afforded hope of getting ahead of the herd.

Thud, thud, thud! the horses clattered on the hard road, their riders' faces firmly set and their minds more anxious as the possible upshot of the affair became clearer to them.

Plan after plan raced through Jack's head in the few minutes of that swift ride. The Baldwin road entered town at the east end, opposite the Lewisburg road, which, making a wider circuit, entered from the west. The abattoir lay northeast of the town. They must by all means head off that herd before it had entered Lewisburg.

"Sam," shouted Jack, as they flew along, the horses almost neck to neck, "those cattle may come into town by Main Street or by Ridge Street. You and Bill take Ridge Street and I'll take Main."

"All right," agreed Sam, and they parted on entering Lewisburg.

Jack was a wild sight indeed, rushing through Main Street swinging his hat, and shouting to right and left, "Cattle are coming! Cattle stampede! Clear the street! Get your wagons out of the way! Take those children indoors!"

At a gunsmith's store Jack reined up his horse with a quick turn, flung himself from the saddle, ran into the store, and called out excitedly for a pistol.

"A big pistol. One that can kill a bull. And load it. Cattle stampede! Quick!" he panted.

The clerk lost no time, nor asked for money, knowing his customer, and Jack, now ready for any emergency, sprang again to the saddle and rushed on, shouting as before.

Ahead of him, down the long, straight street, he saw a cloud of dust, and he knew what that meant. On it came, and in an instant, as they swept quickly together, he could make out a great, black, surging mass under the cloud of dust, and could hear, above the clatter of his own horse and above his shouts, the thunder of the oncoming herd.

He took his stand in the center of the road, just back of a cross-road leading to the north, away from the main street. Into this less-crowded thoroughfare he intended, if possible, to turn the enraged beasts.

On they thundered. A market-wagon was in the way, standing, luckily, without its driver. The herd struck it with a great crash. The wagon was left a mass of splinters and the horse panting and dying.

Jack grew pale for all his hot blood, and trembled in his excitement, but had no thought of turning back.

The herd was nearer; they were on him. He shouted, waved his arms, swung his whip, but all to no purpose. Not a beast of the mad throng was turned aside, and Jack had to wheel his horse swiftly and join the herd to avoid being trampled to death.

What was his joy, as he swung round, to see Sam and Bill turn the corner ahead of him, riding in from Ridge Street! They grasped the situation at a glance, and took their stand in the middle of the road, just behind the next cross-road.

Jack waved to the north, and they at once understood in what direction he wished to turn the herd. Jack was on the south side of the street, and at once began to press against the cattle, to force them toward the left. His shouts, the stinging blows of his whip, and the crowding of his horse, together with the barrier of Sam and Bill ahead, were successful, and Jack had in an instant the profound satisfaction of seeing the wild troop dash in a fierce curve off from Main Street, and into the safer side street, along which their course would be brief into the open country again.

But, alas! as he waited to close behind the herd—for Sam and Bill had taken the right and left sides in front—he heard a scream down Main Street, and saw that one of the fiercest of the herd, a large and powerful bull, had become detached from the troop, and was rushing headlong toward the center of the town.

"The school! the school!" screamed a woman's voice, and Jack sprang in hot pursuit. Directly in the bull's path, where Main Street swerved to the left, was the open gate of the school playground, just then crowded with children. The bull tore through the entrance, and right into the midst of a group of girls, the bright colors of whose dresses frenzied the already excited animal.

As Jack, flying to the rescue on the wings of the wind, leaped to the ground, the bull was just lowering his head, on the point of charging a bevy of girls. They were huddled in a corner, screaming at the top of their voices, their bodies paralyzed with terror.

The gleam of Jack's revolver, a loud crash, and then another—it was all over in an instant. The bull tumbled down on the playground, harmless forever.

Jack did not wait to note whether any of the girls had fainted, for he saw the teachers rushing from the school-house. He sprang again to his saddle, and was off down the road the herd had taken. The entire episode of the school-house had occupied scarcely more time than the telling of it.

"How fortunate that I got this pistol!" said Jack to himself, as he hastened after Bill and Sam. He felt sure of the road they would take, and he judged correctly, for, going straight out toward the north, he came upon them at the edge of the town. They had succeeded in quieting the herd, which was trudging along as peacefully as before the superintendent of the stock-yards assumed control.

"Where is that Sprague?" Sam shouted to Jack; but Jack had seen nothing of him.

Indeed, little was seen of Master Ronald by any one for several weeks, for the details of the whole affair were speedily noised about, and, though Jack said nothing about his or Ronald's part in it, Sam and Bill told the entire story, and told it with great gusto. Ronald was the laughing-stock of the town and abattoir.

A few days later Mr. Wilson, Harold's uncle, the President of the Lewisburg Abattoir Company, called Jack into his office. He began without preface, for he was a man of business.

"My nephew Ronald has decided, Mr. Edmunds, that he will be most useful, for the present, in the bookkeeping department, and I have given him a berth there. To be sure, the salary is less, but his recent exploit was rather expensive to the company. Besides, my dear young man, do you know, my own little girl was in the group threatened by that mad bull you killed?"

Here Mr. Wilson shivered, but went straight on in a businesslike way: "The superintendency of the yards is thus left vacant, and I know of no one better fitted for it than you. What do you say?"

And what Jack said may easily be imagined.

Masked Menus

Breakfast

1. First in the breakfast-table's bright array,
   Add to the crow's loud note a lawyer's pay.
2. See on your plate crude metal from the mine
   Joined to the kitchen fire's iron shrine.
3. Next, your abiding-place, myself, and *ne*,
   Which you will take with cream, I plainly see.
4. If you're not fond of fish you need not eat
   This serpentine, with one effect of heat.
5. Then comes a man well versed in wisdom's school,
   Preceded closely by a useful tool.
6. Of meats at breakfast we shall have but one,
   A miracle in stone, 'neath Egypt's sun.
7. Then to a German haunt at summer-tide
   Prefix a shout the patient ox to guide.
8. And, lastly, to the god of tuneful pipes
   Affix some dainties which the small boy likes.

It is quite fashionable now to have names for our places in the country, and so we have "The Elms" and "The Groves" and "The Hillsides" and "The Pines" and various other names; but we are told that a lady down South called her house "The Rhubarbs," because, she said, it was the only thing that had any abundance on the place. It was not pretty, but doubtless was more truthful than many of the names that are high-sounding with which we are familiar.

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For the Little People

Told while Knitting the Mittens

Sambo, the Calf

"I believe," said Grandmother, after she had finished the story of Old Gobbler, "I

never told you anything about Sambo, the black calf."

"No," said Johnny, "you never did. Tell us about him, Grandmother."

"Well, Sambo was a calf that we raised the last summer we lived on the farm. He was black all over, and that was why we called him Sambo. He was a spunky little fellow. I suppose the way that Ben used to tease him made him more spunky."

"Who was Ben?" asked Johnny.

"He was a boy who lived with us that year. He used to drive the cows and do errands and help take care of the animals. Ben didn't mean to be a naughty boy, but he was roguish —very roguish. He was fond of fun, and sometimes his fun led to mischief."

"And how did he tease Sambo?"

"Well, for one thing, he used to teach him to bunt—that is, to run and strike his head against anything that made him angry. It is natural for calves to do so, and they can be taught very easily. Ben and one of the neighbor's boys used to provoke Sambo by running toward him with the head lowered; then, when Sambo ran at them to bunt his head against the head that was threatening him, the boys would dodge one side. The calf would be going with such force that he could not stop, and would tumble over in the dust. Then how those mischievous boys would laugh!

"Of course Ben knew better than to play such tricks. It was spoiling the temper of the calf. But Ben was pretty well punished for it one day.

"It was well along in the summer, and Sambo was quite a large calf. Ben had given up teasing him, for I had found out what Ben had been doing, and gave him a pretty severe talking to. But Sambo didn't forget what he had learned. He had grown so large and strong that he could easily knock a person over.

"There was going to be a grand picnic one day over on the side of the mountain. The Sunday-school was going in big wagons all trimmed with evergreens. There had been swings put up and croquet-grounds laid out, and there was to be a big dinner. Ben had been looking forward to it for weeks. We didn't have such gatherings very often in the country, and when there was one the children thought a great deal of it.

"Ben had a very pretty suit of clothes which he wore to church and Sunday-school, and he was going to wear them to the picnic. They were light gray, and, with his light straw hat and white collar and blue necktie, Ben was a very neat-looking boy as he stood beside the road waiting for the picnic-wagon to come along.

"There had been a hard shower the night before, and the road was full of mud. But it had cleared off, and the sun was shining beautifully. It was as lovely a day as ever was seen.

"Well, as I said, Ben stood there by the road waiting for the wagon. Sambo had been feeding in the lot next the house, and none of us noticed that he had pushed the gate open and strayed out by the side of the road. The fence hid him so that we didn't see him.

"Then it happened that Ben's shoestring untied, and he stooped over to tie it. Just then I caught sight of Sambo lowering his head to run. I called out to Ben, but it was too late. Sambo had made a plunge at Ben. He struck him with such force, as he was bending to tie his shoe, that Ben lost his balance. He stumbled and went rolling over and over in the mud and water of the road, just as Sambo used to go rolling over and over in the dust. But it was no laughing matter for Ben this time."

"Did it spoil his clothes, Grandmother?"

"Yes. When he got up he was a sorry sight to see. He was covered with mud from head to foot, and there was no picnic for him that day. Poor Ben! He was so disappointed I felt sorry for him. But, after all, it was only a punishment for his mischief and folly."

"Johnny," said Bessie, "Uncle Frank is smiling at something. I believe he is making some verses about Sambo."

She went into the studio and looked over Uncle Frank's shoulder, and seemed very much amused at what he was doing. When he had finished it, she brought out the paper he had been working upon and read these verses:

When he teased the bunting calf
Ben had many a hearty laugh;
Then it seemed such splendid fun
Just to see him roll and run.

Two the same rough game could play:
Sambo tried it picnic day—
Spoiled the Sunday clothes of Ben;
Sambo did the laughing then.

Above these verses was a very laughable picture of a boy splashing into a mud-puddle, while a black calf stood by in a comical attitude, his head thrown up and mouth open and a funny expression of laughter on his face. The picture was labeled "Sambo laughing."

❀

Save the Cities

The days will soon be here when you will walk out on the ground and see queer little mounds that sometimes will seem alive. Instead of poking this mound with a stick, stand still and watch it. The people who live in this city—for it is a crowded city—are ants, curious little creatures quite as interesting as children. You will see them carry loads as large as themselves; you will see them help each other in the most friendly way. If you watch long enough, and quietly enough not to disturb them, you will discover that they have leaders.

There is a family of brothers and sisters who every year make colonies of these interesting little people, the ants. They study them closely so that they know what kind of food they enjoy, and how they build their houses. These little children have made a little stream to run through the colonies, and put bridges of twigs over the stream. Now, what do you think they discovered? That these tiny people go to war. Whole armies of them have crossed the bridges and driven out the colonists on the other side of the stream. It was never found out why the battle was fought, but it was very evident that each side tried to care for its own wounded, and that the victors stood on guard to prevent the defeated performing this office of mercy; they even killed the wounded of the enemy. You will never destroy one of these home cities of the ants if you once learn to watch them and see how carefully they plan their lives and how busy they are to complete their plans.

❀

His Views of Girls

He was a little boy who lived in the house with his father and mother, without any brothers or sisters. Like a good many other little boys, he thought girls were not good for much because they could not play baseball, did not like to fish, and cried when they fell down. This winter he was greatly annoyed because he had to go to dancing-school. He did not like dancing; was sure he never would; did not see any use in dancing. But to dancing-school he must go; that was the decree.

He went to dancing-school, and when he came home he said:

"Our teacher doesn't think much of girls, anyway," as though that gave him a higher respect for the teacher.

"Why do you think that?" asked his mother.

"Because she never let the girls once ask the boys to dance; they just had to sit still and wait until the boys asked them, and some little girls didn't dance at all, 'cause they weren't asked;" and just a little look of sorrow for the little girls who did not have a good time came into his face.

I heard the other day of a little knight who watched for the little girls who were not asked to dance by the other boys, and always danced with those little girls.

❀

A Traveled Cat

We have all heard of the cats who could not be lost—cats who would find their way back home even when they were carried away at night shut in a basket. Away out in Denver there is a cat who will not stay at home. She has traveled all over some of the Western States. This cat is black, and it is fortunate that she is, for her favorite spot is the top of the coal in the locomotive cab. She travels with the engineer of a freight train, and when the train stops she starts on a hunt for mice. She must be successful, for she is very plump. At some of the junctions, where the train has to wait sometimes an hour or more, she knows all the men about, and is quite a pet with them; saucers of milk and pieces of meat are kept for her. This cat belongs to the engineer who runs this locomotive. Last year the train was wrecked, and the engineer was badly hurt; so was the locomotive. Pussy was not hurt. She did not follow the engineer home, but the locomotive. For three weeks she stayed about the repair-shops until the locomotive was well again—that is, put in order; and when the locomotive started, Puss was on the top of the coal, perfectly delighted to set out on her travels again.

❀

Easter Eggs

Easter is past, but I wonder if the hens knew it was coming! In New York alone there were shipped 20,266,368 eggs during the week before Easter. The hens must have been very industrious. Over in London at this time there was a good deal of excitement over one egg. It was sold at auction, and a number of people tried to buy it. It was sold for three hundred guineas, which is over fifteen hundred dollars. But this was not a hen's egg, but that of the great auk, a bird that used to live in England before 1844.

The egg of the auk is about four and a half inches in length, and is usually spotted. There are less than one hundred of these eggs owned by museums and collectors; it is this that makes them so valuable.

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Sunday Afternoon

The Shadow of the Cross [1]

By Lyman Abbott

Hereby perceive we the love of God, because he laid down his life for us.—1 John iii., 16.

The words "of God" are put in by translators. "Hereby perceive we the love"—as though it were the whole, the universal love, the only kind of love there is in the universe—"hereby perceive we the love, because he laid down his life for us: and we ought to lay down our lives for the brethren."

The first impression that one gets from looking out upon life is that it is the law of nature that the weaker should be sacrificed to the stronger. And this conception has been wrought into the scientific formula—"struggle for existence—survival of the fittest." Life appears to be a struggle, in which the weakest are either crowded to the wall and destroyed, or live only as they sacrifice themselves to that which is higher. Thus, the mineral world is taken up into the vegetable and absorbed by it, and the vegetable is in turn taken up into the animal and absorbed by it, and the weaker animal is taken by the stronger animal and becomes his food and is sacrificed to him; and in the whole realm of natural life the weaker, the poorer, the feebler, the lower, is sacrificed for the higher, the stronger, the richer. And this natural conception of life is wrought out in all the earlier stages of society in the social organism. Thus the subjects came bringing their gifts to the king; the pleaders came bringing their gifts to the judge; the church came bringing its service and its homage to the priest; the serf owed allegiance to his sovereign lord. Life seemed to be based upon this scientific basis, though the scientific basis was not understood. The lower gave gifts to the higher; the lower was sacrificed for the higher.

Now, Christianity brings a message that, at first sight, seems to be radically inconsistent with this. The message of Christianity is: The weak are not to be sacrificed to the strong, but the strong are to sacrifice to the weak; the poor are not to be sacrificed to the rich, but the rich are to sacrifice themselves for the poor; the ignorant are not to be sacrificed to the wise, but the wise are to bear the burden and suffer sacrifice for the ignorant. And so all through life, the higher are to serve the lower, the poorer are to serve the richer, the stronger are to serve the weaker. So Christ interprets the law to His disciples: "Whoso will be chief among you, let him be your servant, even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." So Paul interprets Christ to the Ephesian elders: "I have showed you how that so laboring you ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." You know that water grows heavier as it grows colder, until it reaches a certain point; if it continued to grow heavier as it grows colder, it would sink to the bottom, and ice would form at the bottom of the rivers and ponds, and freeze upwards, and all fish that are therein would be destroyed: but when it reaches a certain point the law changes, and the cold water comes to the top and freezes there, and so a cover is made on the top and becomes a blanket for the life that is underneath. So, when this law of struggle for existence and survival of the fittest, that is the source and inspiration of progress up to a certain point, is carried to that point, then suddenly the law is reversed, and the element of conscience comes in, and the element of love, and the law that the feebler and poorer are to serve the stronger and wiser gives place to the law of love—the law that the strong shall bear the burdens of the weak, and the rich shall bear the burdens of the poor, and the wise shall bear the burdens of the ignorant. Life is like a body of men climbing up the surface of a precipice, and in paganism every man puts his foot on the shoulder of the man below him and climbs up, and the weak stay at the bottom; but in Christianity every man that gets the vantage-ground a little above his fellow-man reaches down and takes hold of his fellow-man and helps him up. Both make for progress, but the Christian law of service of the weak by the strong makes for progress better than the struggle for existence and the survival of the fittest.

Now, Christianity has gradually wrought out this revolution in human thought and life. No longer do we consider that people are the servants of the king; we say the President is the servant of the people; and the problem to-day between government of the machine and by the machine and for the machine, on the one side, and government of the people and for the people and by the people, on the other, is the struggle between paganism and Christianity; it is a struggle between the old, false conception of government, that the strong are to get the benefit and the many are to be the servants, and the modern and Christian conception, that the many are to get the benefit and the few that seem to be at the top are to confer it. The universities were originally monasteries. Men went there simply to study and to live a housed and quiet life. Christianity has revolutionized these monasteries and converted them into universities in which the fellows and professors go, not to keep their life in seclusion, nor to promote their life, but to impart their life to the college students. In the old cathedrals of England the priests fenced off part of the cathedral where they conducted their worship; they were the recipients, and the people stood outside and looked on; and in Durham Cathedral there is a great cross set in the stone floor, near the outer door, and no woman in the olden time could come nearer the chancel than that cross. The Church was not for the women; it was not for the men; it was for the priests. Now the priest is for the congregation, not the congregation for the priest.

We all now recognize this as good ethics, but I want to show you this morning that it is good theology. For the old religious conception was that people must bring their offerings and their sacrifices to God. The old conception was the pagan conception; and it required men to bring their offering and their sacrifices to God; they were feeble, poor, ignorant, unworthy. God was the great Sovereign, God was the great Judge, God was the grand, noble One, and these poor, ignorant ones must come and give their gifts to their God as they came and gave their gifts to their king, and as serfs to their lord. And that notion has wrought itself into theology, so that men imagine that Jesus Christ died as a gift to God. We were not rich enough to give the gift, our lives were not holy enough, and so this exceptionally holy life was put on the earth that there might be something which could be given; and when we take this life, and say, We will make it ours and give it back to God, then we are giving something worthy of him. Do not you see that this is turning Christianity upside down? The law that the strong shall serve the weak, and the rich shall serve the poor, and the wise shall serve the ignorant, is the divine law, and because God is the greatest of all and richest of all and wisest of all, therefore he is the servant of all. The sacrifice of Jesus Christ is not a sacrifice which man makes unto God, or which one God makes unto another God, or which God with one hand makes to God's other hand, or which one aspect of God makes to another aspect of God. It is not a sacrifice to God at all: it is a sacrifice *by* God *to* men. God brings the gift into the temple, and man comes empty-handed. It is the rich One bringing his wealth to the poor; and the wise One bringing his wisdom to the ignorant; and the strong One bringing his strength to the weak; and the living One bringing his life to the dead.

Two noble girls belonging to the Salvation Army go down into the East Side of New York; they go to the very lowest of the low, or they want to; they find the very worst spot they can find in that great city—and you cannot find a worse spot on this globe than you can find in some places in New York City. They take off their Salvation Army dresses; they lay aside their Salvation Army character; they find a poor room; they furnish it with

[1] Preached at Plymouth Church, Brooklyn, Sunday morning, March 18, 1894. Reported by Henry Winans, and revised by the author.

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poor furniture—they have broken chairs, imperfect tables, a third-hand cooking-stove—everything is as in the rooms about them, except that their room is clean; and they live there, that they may carry their life to the people living there under those conditions, that they may carry life where there is death, that they may carry cleanliness where there is filth, that they may carry inspiration where there is despair. They hide their personality that they may offer their gifts. So Jesus Christ comes into life, laying aside the robes of his office, laying aside his divine glory, and coming—what?—that he may be our sacrifice to God? No! no! That he may be God's sacrifice to us; that he may witness God's love for us; that he may bring God-life to us. He laid down his life, not for God, not for justice, not for law; he laid down his life *for us*.

Think what that meant! He knew all the privations and limitations of poverty. A Western minister a few years ago shocked all reverential Americans by saying that Jesus Christ was a tramp. It was false: because a tramp is not only one who is impecunious, and goes from place to place, but one who goes from place to place because he is vicious or lazy, and wishes to live on other people. But if to be without a home, to be dependent upon the charity of others, to travel from village to village, if that were to be a tramp, the statement would have been true. All the limitations that belong to absolute poverty he took upon himself that he might give—not that he might get. And, with that, all the loneliness of life. He was alone. His own friends did not understand him. As a cultured woman going down and living in the East Side would be without any companionship whatever, except as now and then she might escape her thralldom and seek some cultured companionship in her old home, so Jesus Christ went ever and anon away from his disciples up into the mountain-top, that he might have a little quiet companionship with God and the spirits of the Old Testament saints—the only real companionship he ever had. He knew all the limitations of power. With all the strength, all the wisdom, of the divine, he laid them aside, because, by being imperfect in the possession and manifestation of power and knowledge, he could better serve those whom he wished to serve. He walked the sea, but never to help himself. He made bread, but never to feed his own hunger. He never wrought a miracle save for others. He knew, too, the hate and hostility of men. The men whom he loved turned against him. He knew what it was to face abhorrent and abhorring faces. He knew what it was to inflict great wounds on those that did love him. I do not think the hardest part of Christ's life were the wounds that he received; they were the wounds he inflicted. You remember how, when James and John came to him and asked to sit on his right hand and on his left, he answered: Can you drink of my cup? can you be baptized with my baptism? and they said, We will—you remember the pathos of his sad reply, You shall drink of my cup; you shall be baptized with my baptism. Ah! it was not the nail driven into his quivering hand and foot; it was the looking down upon the mother that stood before him as he hung upon the cross, and seeing the sword in her heart, and knowing that he had himself plunged it there. I know nothing in life harder than this: to inflict a wound on one you love because duty requires it. That he did. He knew the reality of temptation; and the purer the soul the harder and the bitterer temptation is. There is a certain sense of shame that comes upon any man, and upon any woman, at times, just because they are under temptation. The recognition of any possibility of sin, the recognition of any possibility of contest or conflict, is hard for the pure soul to endure. He knew it all. I do not enter into the mystery of it; but his temptations were real temptations. He knew what it was to bear the sins—not only the sorrows, but the sins—of others. As a father feels shame in the shame of his child, as a child feels shame in the crime of his father, as the wife suffers more for the sin of her husband than the husband suffers himself, so He suffered for the sins of those he loved. Every heart that has ever felt the sorrow and shame of another's sin may know a little what Christ suffered for you and for me. He came into our life that he might bring his life into our life; he came not that he might appease God, not that he might offer a gift which you and I could give to God; he came as the strong One that he might give strength to us in our weakness, and the rich One that he might give wealth to us in our poverty, and the wise One that he might give his wisdom to us in our ignorance. He came as one comes who comes down into the homes and abodes of the poor, the ignorant, the despised, the outcast, to make their home his home, their condition his condition, their life his life—that he might give his life for others. He is God's gift to us. And we shall never understand the meaning of the sacrifice of Christ until we in some measure understand this.

The old theology represented Christ as a sacrifice for God. And men have reacted against that, and try to sweep away the notion of sacrifice altogether, and think of Christ only as a teacher and an example. We shall not understand his mission until we come to see that his coming into life is God's sacrifice to men; that he has entered into life, and taken the burden of life, and borne the sorrow of life, and felt the shame and the sin of life, in order that he might give life. If I could paint the shadow of the cross, I would not paint it with a yawning boy, the shadow the token of his weariness on the wall. Have you not seen the mother stand with her arms outstretched, and the little child, seeing the mother's arms outstretched, run quickly to the mother that the mother's arms might clasp him to her bosom? I would put the shadow of that mother-love upon the wall, for God's love reaches out to lay hold upon the weakest, the feeblest, and the poorest; and the cross of Christ is that shadow thrown upon earth of that inviting and embracing love.

Righteous Hoarding[1]

By Lyman Abbott

It is quite as often the minister as the monarch who governs the State. Pitt, not George the Third, was the real ruler of England; Richelieu, not Louis the Thirteenth, was the master of France. Joseph is made by the Pharaoh of the hour absolute master in a realm whose government has always been that of an absolute despotism. To maintain such a position for a quarter of a century is itself a test of greatness. To maintain it, a foreigner, over a nation that despises foreigners as the Egyptians did; to maintain it, a monotheist, over a nation whose idolatrous faith was so inwrought into the national life as it was in Egypt; to maintain it, executing a policy of heavy and burdensome taxation, not for present use, but for future contingencies—this must have required a political sagacity such as belongs only to great genius. Cromwell prime minister of Spain in the palmiest days of Jesuitism would hardly involve a greater political and religious contradiction than Joseph the prime minister of Egypt. He has been sharply criticised for his course in selling to the people the grain which he had hoarded, instead of giving it to them.[2] But in forming a moral judgment respecting his course, three things must be considered: (1) He lived before the age of democracy. The nation was the unit. The individual existed for the nation, not the nation for the individual. He is to be measured by considering the question whether his actions showed a disinterested endeavor to accomplish the best results for the Egyptian empire. (2) No warning on his part, and no exhortation, would have induced the people to save for themselves. In spite of the greater intelligence of our own times, in spite of the lessons of experience, and the increased facilities for saving furnished by our banks, bonds, evidences of debt, and other modern conveniences, it is still difficult to persuade the majority of men to provide in the time of their prosperity for an anticipated time of adversity. If Joseph had trusted to inducing the people

[1] International Sunday-School Lesson for April 22, 1894.—Gen. xli., 38-48.
[2] Gen. xlvii., 14-26.

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to save for themselves, the majority of them would have suffered, if not died, in the time of the famine. (3) Having laid up a store of provisions, it was far wiser for him, far better for the kingdom, far better for the people themselves, that he should sell, not give away, when he had provided against a day of evil. This is, indeed, I believe, one of the lessons to be taught from this story; the lesson against indiscriminate giving to the heedless and shiftless —a giving which demoralizes and pauperizes those who receive. With this brief explanation, I desire to use this incident in the life of Joseph to inculcate and illustrate two moral lessons.

I. Hoarding is sometimes righteous. The mistranslation of Christ's instruction in the Sermon on the Mount, "Take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on," has wrought much mischief, and would have wrought more but for the fact that no external authority can suffice to overcome a natural and right instinct. The word translated "take no thought" is, literally, "be not divided in your minds"—that is, be not distracted, drawn in different directions, as one is a part of whose thought is spent upon the problems of love and a part upon the problems of self-interest. It is this double-mindedness which is the secret of all anxiety. What Christ says to his disciples is, Be single-minded, devote your lives to the service of God in the serving of your fellow-men, and God will care for you.

Now, this is not inconsistent with the spirit of thrift. One may lay up in the present for the exigencies of the future if he is doing this in the spirit, not of selfish greed, but of thoughtful benevolence. The birds, to whom Christ referred as an example, exercise forethought, and haste away to warmer climates before the cold weather makes the northern climate too inhospitable for their dwelling. God himself stores up for future use. The prairies, the mines, and the forests are the granaries where God has stored for the future of his children. Thrift and benevolence are not inconsistent; on the contrary, thrift is essential to benevolence, for he who has nothing can bestow nothing.

II. But this hoarding, to be righteous, must not be hoarding for its own sake. Wealth, whatever its form, is useful only as it is used. The power to acquire and the power to retain must always be subordinate to the power of wisely expending. The man who accumulates a great store only to hoard them in his barns and storehouses God calls a fool;[1] but if he stores up to-day that he may have to use to-morrow, he is a wise man. Accumulation for accumulation's sake is both a sin and a folly. Joseph was not a fool, because he did not store up in the granaries of Egypt that he might take his ease, drink, and be merry, but that he might have wealth to supply the wants of the people when they came to be in want. He gathered the food of the good years that the food might be stored[2] for use in the seven years of famine, "that the land perish not through the famine." Acquisitiveness is righteous only when it is in the service of love.

III. I would emphasize, too, the lesson which I have already incidentally referred to: the best way to help any one is to help him to help himself. A great deal of the so-called indiscriminate charity of our times has been wholly pernicious. Giving something for nothing is always a dangerous business. It is better to sell garments for insignificant prices to the poor than to give them away. It is better to provide cheap meals than free soup-houses. If a gift is really bestowed in love and received in love, love sanctifies the gift; but impersonally giving by tickets, and wholesale giving by free and public distribution, demoralize and degrade. It is better for a man to go hungry or co'd than to exchange his manhood and self-respect for food and clothing. In spite of the caustic criticisms on Joseph's course, I believe that we might learn a lesson of wisdom from him, imitating, not his particular method, but the principle on which he acted and the spirit by which he was inspired.

[1] Luke xii., 20.
[2] Gen. xli., 36.

The Religious World

Methodist Conferences

This is the season for the gathering of the hosts of Methodism in the vicinity of New York. The New York Conference of the Methodist Episcopal Church began its sessions on Wednesday, April 4, in the Calvary Methodist Episcopal Church, Seventh Avenue and One Hundred and Twenty-ninth Street, Bishop J. H. Vincent presiding. The New York East Conference began its sessions at the same time in the Nostrand Avenue Church in Brooklyn, Bishop Charles H. Fowler, of Minnesota, presiding; while at the same hour the Newark Conference began its sessions in St. Luke's Church, Newark, Bishop William X. Ninde presiding. The most important item of business which has come before any one of the Conferences up to the time of our writing concerns the proposition for a constitutional change in the Discipline of the Church touching admission of women as delegates to the General Conference. A resolution presented by the Rev. Dr. James M. King was unanimously adopted by the New York Conference. It seems that there was some irregularity in the way the subject had been presented for action. Omitting part of the preamble, we quote its substance and the resolutions as follows:

Whereas, In submitting this extraordinary proposition to the annual conferences the General Conference did not adopt it legally by a majority vote of two-thirds so as to ask the members of the annual conferences to concur in its own action, nor did it "recommend" the adoption of the amendment proposed, but plainly indicated a desire that it be not adopted; therefore

Resolved, First, That, waiving all questions of the expediency of the admission of women to the General Conference, we declare our judgment that such admission should not be secured or sanctioned by any method that wears the suspicion of irregularity or inadequacy.

Resolved, Second, That we deem it expedient not to vote on said proposition till after the General Conference shall have legally adopted it and "recommended" the concurrence of the members of the annual conference.

Resolved, Three, That action on said proposition be and is postponed till after the next General Conference.

Nothing in this action indicates what the final decision of the Church will be, and yet we have no doubt that, sooner or later, women will be admitted on the same conditions as men. The most noticeable event in the sessions of the New York East Conference was the lecture of Professor Mitchell, of Boston University, which he had been specially invited to present. His subject was "Profit and Loss: A Reckoning with Biblical Criticism."

Professor Mitchell's Lecture

Professor H. G. Mitchell, of the School of Theology of the Methodist Episcopal Church in Boston, is one of the most competent critical scholars in our country—a man whose scholarship is recognized both in this country and abroad. Probably there is not in the Methodist Episcopal Church of the United States a more eminent scholar in his special department. The New York East Conference has done a very wise thing in introducing special lectures into its programme, and it is an indication that the great Methodist Church has its face toward the future when it invites one of its ablest scholars to speak before it on such a subject. The general thought of Professor Mitchell in his lecture was briefly as follows: Taking for granted that the critical view of the origin of the Old Testament has prevailed, there has been a real gain for the Hebrew Scriptures in the change. This opinion is held by almost all critical students of the Bible who are also evangelical in theology, and this fact leads Dr. Parker, in his latest book, the object of which is to controvert many of the positions of the "higher critics," to say: "We are dealing with brethren, not with enemies; with believers, not with infidels; and with men whose conception of the case may some day prove itself to be right." It is not for us to enter into any extended outline of Professor Mitchell's address, but we do desire to emphasize our appreciation of the wisdom of the Conference in introducing such lectures into its programme, and in inviting the men best able to speak on such themes to present them.

The Purification of the Press

A Committee of the Baltimore Yearly Meeting of Friends has issued a letter to editors and journalists in behalf of the purity of the press, which is one of the most practical movements in the line

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of Christian work which we have recently seen. These Christian women are trying to do away with that menace to our home life which results from the publication in the daily press of articles which ought never to see the light. One paragraph in their appeal is as follows: "Let nothing hinder or retard its work. Cast out the evil that the good may reign. Advertisements which point to gilded crime, details of most unholy acts, personal and pictorial notices which are incentives to the violation of the higher law—let all of these be thrown aside, giving their space to better things." This appeal is accompanied with a report of what has been done, from which we glean the following facts: This Committee has been in existence, working for a higher standard of literature, for several years. It has addressed circulars to hundreds of the leading journals of the United States and Canada asking their co-operation. A paper on the subject was presented at the World's Fair Congress of Representative Women. A letter was addressed to fifty prominent clergymen, asking them to preach at least two sermons each year on the purification of the press. The report is signed by seven women of the Society of Friends. Surely all lovers of the home and of the kingdom of God must sympathize with this movement. The task which these women have undertaken is difficult and delicate, but the better sentiment of the community is with them, and, notwithstanding many indications to the contrary, the desire for a higher moral standard in our daily papers is on the increase. The Society of Friends does not occupy a large place before the public, but we have often noticed that when it undertakes a special work it is usually one of which all recognize the urgent need. The Quakers have always been willing to be leaders in "forlorn hopes."

Presbyterian Statistics

Some time ago we published some interesting facts from the minutes of the last Year-Book of the Congregational churches. We have recently seen in the "Interior" of Chicago some figures concerning the Presbyterian churches which we think will be of interest to our readers. Twenty churches in the United States report over one thousand communicants, five of which are in New York, three in Brooklyn, two in Philadelphia, two in Chicago, two in Rochester, two in Cleveland, and one each in Oakland, Cal., Washington, D.C., Minneapolis, and Denver. The New York churches are those of Drs. Hall, Rossiter, George Alexander, Parkhurst, and W. M. Smith; in Brooklyn, those of Drs. Talmage, Gregg, and C. C. Hall; in Philadelphia, Dr. Graham's and the Bethany Church; in Rochester, Drs. Stebbins's and Taylor's; in Chicago, Drs. Withrow's and Barrows's: in Cleveland, Dr. Haydn's and Mr. Townsend's; in Oakland, Dr. Coyle's; in Washington, Dr. Bartlett's; in Minneapolis, the Rev. Pleasant Hunter's; and in Denver, Dr. Freeman's. Nine other churches have nearly one thousand members: the Throop Avenue, Brooklyn; East Liverpool, O.; East Liberty, Pittsburg; the First, Portland, Oregon; the House of Hope, St. Paul; Germantown, Pa.; the Tabernacle, Indianapolis; the Second in Cleveland, and the Fourth Avenue in New York. These all have nine hundred or over. The minutes of 1893 report 59,660 additions on confession of faith. "This is a percentage of seven and a half per cent.; or, in other words, the yearly work of each 200 communicants is represented by the addition of fifteen to the Church from their own families and from the world." The whole amount given by the 855,000 communicants in the Presbyterian Church last year for all objects was about $15,000,000, or an average of about $17.50 per member. One item in these reports which attracts our notice is the fact that the yearly work of each two hundred communicants is represented by the addition of fifteen to the Church. Now, when it is remembered that these fifteen include those who have been received from the families of Christian people as well as those from the world, we feel that this is a very sad and unworthy showing. We do not know that many other churches, if any, could present a better report, but we have long felt that the Church was too complacent over its additions from Christian families, and that it was doing far too little aggressive work. If the Presbyterian Church is typical of all the churches, we think the time has come to squarely face the fact that none are using their equipment of men and money as they should be used. This part of the report is not at all satisfactory.

A Lesson from Colorado

We have received from Colorado Springs a leaflet to which we desire to direct attention. It is issued by the united churches of that small but growing city, and is entitled "A Greeting from the Churches of Colorado Springs." It contains first the greeting, and then a list of all the churches of the city arranged in alphabetical order, beginning with the Baptist and ending with the Unitarian, and including Catholic, Christian, Congregational, Episcopalian, Presbyterian, and Methodist. The location of the churches and hours of all the services are given, as well as notice of the meetings of the Young Men's Christian Association. We think the greeting worthy of being quoted, and give it without comment, believing that all our readers will recognize that the churches of Colorado Springs have set an example worthy of being followed in all cities and towns, especially where there are large numbers of strangers or transient visitors. It is as follows:

> The churches of Colorado Springs take pleasure in placing in your hands this announcement of the services held in our city on the Lord's Day. They unitedly extend to you a cordial invitation to attend wherever your associations or your convenience may suggest. In every church we can assure you of a hearty welcome. We account it a privilege to help those who are away from home to feel at home in the house of our common Father. You will find also given below the hours of the various Sunday-schools, Societies of Christian Endeavor, and prayer-meetings, at which your presence will be no less welcome. Permit us to add that such hospitalities and courtesies as strangers are likely to appreciate, the members of these churches, according to their ability and opportunity, will be glad to extend.

Should Missionaries Seek the Upper Classes?

From time to time we have been much interested in what we have heard of the addresses of the Rev. Gilbert Reid, a Presbyterian missionary to China who is at present on furlough in this country. Mr. Reid is one of the most clear-headed and intelligent representatives of the Church of Christ in the foreign field. We recently had the pleasure of reading a paper from his pen which was printed in Shanghai, China, in 1888. The principles which it emphasizes are still in discussion in the various missionary boards, and Mr. Reid has made them the subject of conversation and lecture during his visit in this country. Its title is, "The Duty of Christian Missions to the Upper Classes in China." He considers various common objections to the giving of special attention to the higher classes in heathen lands, and then gives reasons why the opposite policy of making special efforts for the poor should not be an exclusive one. Both from this paper and from private conversation we have learned that Mr. Reid feels that there is danger of neglecting the higher classes in zeal for the poor and outcast. He believes that the higher classes should be conciliated; that their position should be recognized; that special efforts should be made to win their sympathy and co-operation; that by so doing the poorer classes would themselves be reached with greater ease, since the prejudice against the new faith would be disarmed by seeing those whom they regard as their superiors treat it with deference. This, Mr. Reid thinks, is especially true in China, where "Chinese custom and Confucian teaching are imbued with the ideas of the precedence of the superior—filial piety and fraternal submission." He says further concerning life in China: "Minor officials follow the beck of their superiors. The people conform to the wishes of the gentry. . . . Wherever possible, those high in power should be influenced, and, naturally, a salutary impression will be made on all beneath. . . . The constitution of society is different from that in our Western lands, since, in the latter, individualism is more highly developed, while in China it is restricted, social obligation binding the multitude to uniformity, and national custom of long standing enforcing reverence to all who are above." It has occurred to us from reading this paper, and from conversation with Mr. Reid and other missionaries, that there are a few men, like Mr. Reid himself and the Rev. Griffith John, D.D., of the London Missionary Society, who are especially fitted for this kind of work, and that the various missionary societies might well combine in making them their common representatives. Probably the largest number of missionaries must continue to work as they have in the past, but those fitted to reach the cultivated classes and the gentry might well be set apart for

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such service. Denominational differences have comparatively little place on the foreign field, and therefore we can see no reason why the missionaries themselves should not be allowed to choose those of their own number who have proved themselves adapted to such service, leaving to the boards at home the privilege of co-operation in their support. Our foreign work will never be done if we do not consider its needs rather than the limitations of our denominations in this country and Europe. Mr. Reid's plea for the upper classes in China would probably apply with equal force to all the mission fields.

The Free Church Congress

Last week we gave an account of the Free Church Congress which has been holding its sessions in Leeds, England. At the time of our writing, however, the reports were not completed, and we promised further information this week. The sessions of the Congress are now ended, and the complete account of its proceedings is in our hands. Little of importance was transacted in addition to what we have already given our readers. One item, however, will perhaps attract attention. A series of resolutions was introduced by the Rev. Hugh Price Hughes, urging the formation of Free Church Federations in the various counties of the Kingdom, and planning for representation in future meetings of the Congress from these local federations. Thus the congresses will not be congresses of the denominations as such, but of the denominational federations in the counties. According to this plan, the principle of federation will quickly be at work in all parts of England, and the dissenting denominations will have taken the first step—and it will be a great one—toward the realization of Christian union. We believe that this action should be carefully watched. Its importance can hardly be exaggerated. It will lead at once to the checking of the evils of denominational overlapping, and to much economy in the use of men and means. One interesting affirmation in the resolutions is the following: "The Congress affirms that the membership, representative or personal, and the right to take part in proceedings belongs to women equally with men." When it is remembered that this Congress includes many of the most conservative Presbyterians, it will be seen that the membership of women, and their right to take part in the meetings, is perhaps quite as noticeable as any other feature of the resolutions. The Free Church Congress is growing in importance, and promises soon to become a rival to the "Church Congress."

Two Heroes Gone

An Oriental proverb runs substantially as follows: "When a man dies, the world asks, What has he left behind? but the angels ask, What good deeds has he sent before him?" This saying comes to our minds as we read in the columns of the "Missionary Herald" short sketches of two of the noblest heroes of modern times—the Rev. John E. Chandler, of Madura, and the Rev. Alden Grout, who was so long connected with the Zulu Mission. Both lived to a good old age, and both left enduring influences in the fields to which they gave so much of their strength. The last time that the writer saw Father Chandler he was in London, a year and a half ago. He was then an old man, probably between seventy and eighty years of age, returning to the Madura Mission. After he had won his right to rest in his native country, with all the passion and enthusiasm of a young man he started once more to take up his work on foreign soil. Mr. Chandler was born in 1817. He was ordained at Cincinnati, O., in 1846, and the same year sailed for Madras. In that year he was asked by some one, "What made you think of missions and decide to go to the heathen?" His reply was entirely characteristic: "Reading my Bible." He was in the United States from 1889 to 1892, detained by the ill health of Mrs. Chandler, and when at length death took her from him he had but one desire, and that to rejoin his mission at Madura City, where he labored as earnestly as ever. Early in January last that city was visited by cholera, and both Mr. Chandler and his son were attacked by the disease. The son recovered, but the father died at Madura, on January 10. Five of his children became missionaries, and one of them is well known in this country as the accomplished and beautiful wife of the Rev. Edward S. Hume, of Bombay. Father Grout sailed from Boston in 1834 to establish a mission in South Africa among the Zulus. Traveling was then very different from what it is now. It required a hero to make the journey, to say nothing of taking up his abode in such a country as that to which he was destined. In 1835 the mission was started, but two years later it was broken up, and Mr. Grout returned to this country. After two years, however, he returned to Natal, where he remained for thirty years in the prosecution of his work, returning to this country in 1870, at the age of sixty-seven. His work was in a region utterly barbarous, with a people without any written language, and whose chief delight was war. To reach Natal he and his fellow-workers were obliged to journey from Port Elizabeth for nine weeks, in wagons, over a road hardly worthy of the name. The people to whom they went had no knowledge either of them personally or of the Gospel which they were to preach. At the end of his African work, however, and long before his death, Mr. Grout saw immense changes. Barbarism had disappeared. Few men in our time are more worthy of recognition as Christian heroes, or of enduring remembrance for the fidelity and consecration of their service, than these two men—John E. Chandler, of Madura, and Alden Grout, of Natal.

Gleanings

—The Rev. James Denney, of Scotland, is to deliver a course of ten lectures to the students of the Chicago Theological Seminary on Systematic Theology in Union Park Congregational Church. He discusses theology with reference to the system of Ritschl.

—The Rev. John Brown, who has been pastor of a Presbyterian church in Fall River, Mass., for twenty-five years, will resign on June 1, sell his library, buy a tent, and preach the Gospel when and how he pleases, preferring to be entirely free of the Presbytery.

—Cardinal Vaughan on Holy Thursday introduced in London a ceremony not before seen in England since the Reformation; namely, that of the public washing of feet. He performed the function with the aid of two priests, having ewers, towels, and two acolytes and tall lighted candles.

—Bishop Lawrence, of Massachusetts, has just confirmed Dr. George Thomas Dowling, who was for twelve years pastor of the Euclid Avenue Baptist Church, Cleveland, and who has latterly been living in Boston. Dr. Dowling is well known as a man of vigorous convictions and of great pulpit ability.

—A site has been purchased in Forty-sixth and Forty-seventh Streets, between Sixth and Seventh Avenues, in New York, for a new building for the Protestant Episcopal Church of St. Mary the Virgin, of which the Rev. Thomas McKee Brown is rector, and which is noted for its ritualistic services. The site cost nearly $220,000.

—The Rev. Amasa C. Frissell died last Saturday at Port Richmond, S. I. Mr. Frissell was seventy-eight years of age, and was for many years a Secretary of the American Tract Society. One of his sons, Algernon S. Frissell, is President of the Fifth Avenue Bank, and the other, the Rev. H. B. Frissell, D.D., is Principal of the Hampton Institute in Virginia.

—The Rev. William T. Brown, of the Yale Divinity School, has just been installed as pastor of the Congregational church in Madison, Conn. The church has been in existence one hundred and eighty-six years, and during this time has had only six pastors. The church has never dismissed a pastor. The Rev. James A. Gallup, who resigned last November, had been pastor for twenty-eight years, and is retained as pastor emeritus.

—A gallery of religions, long in preparation, has been opened in the British Museum. It exhibits the lowest forms of fetish-worship, and marks the ascending gradations through Buddhism, Mohammedanism, Abyssinian Christianity, Mediæval Christianity, and the Greek, Roman Catholic, and Protestant types of the Christian faith. Its gradation is also chronological, bringing in the ancient religions of western Asia and northern Africa.

—The Twenty-first National Conference of Charities and Correction will be held at Nashville, Tenn., beginning May 23, and closing Monday, May 28. The membership of the Conference includes members of State Boards of Charities, delegates from Charity Organization societies, officers of public and private charitable and correctional institutions, official delegates appointed by the Governors of States, and all other persons directly or indirectly connected with charitable work. All persons included under this general description are invited to attend the Conference. The Conference is non-sectarian and non-political, and its aims are purely scientific and philanthropic.

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Books and Authors

The Mystery of the Nations[1]

Ethiopia is the land of legend and myth, the home of the Apocrypha, and of all marvelous mysteries in Christianity; and its Church has preserved to our time the bizarre ceremonies and the high magic of the earliest days. The most ancient empire of the world, Ethiopia once stretched from Egypt to the sources of the Nile, but now it is contracted to the country known as Abyssinia. The people were originally of the Caucasian stock, but they have mingled their blood with the Semite and the Negro races. The pure-blooded Arabian called them *Habesch*, meaning mixed, and from this word, through the Portuguese, we get *Abyssinia;* but the people of this land call themselves *Itiopyavan*, Ethiopian, and their country they likewise call Ethiopia. Here, as the Middle Ages supposed, reigned that mystic pontiff-emperor, the holy Apostle John, named Prester John, in a majesty and magnificence that only some Oriental tongue possesses words to describe. From this land in the far past had come Balkis, the Queen of Sheba, to see the splendor and wisdom of King Solomon. The royal house of Abyssinia is now said to descend from Menelek, the son of Solomon and Balkis. The present Emperor is Menelek II. In these truly wonderful valleys dwelt Ras (Prince) Sela, the Rasselas of Dr. Johnson's classic tale. In the cathedral church is treasured the most antique relic claimed by any religion—the very Ark of the Covenant and the very Tables of the Law written by the finger of God, and brought down by Moses from the peak of Sinai; and the first of the monarchs of the world to accept the faith of the Crucified was Candace, Queen of Ethiopia. Over the history of this empire brood always the shadows of mystery and of myth. It may be that some vestiges of the past will be retraced. Mr. Bent has certainly found it a fruitful archæological field, and his book contains much of the singular and fantastic.

Though for a millennium and a half Abyssinia had forgotten the outside world, as the world without had forgotten her, yet foreign influences did at times shape the life and thought of Ethiopia. Egyptian traces may be seen in the approach to the Sacred City, where for miles the way was lined with statues and high monoliths, exactly as the statues and obelisks guard the approach to an Egyptian city. To this day the sistrum is the sacred and ceremonial instrument in the Abyssinian Church, as it was in the temples of Isis and of Ra; and the sacred dance common to the Egyptian and Jewish temple is still in Ethiopia the chief mode of divine worship. Arabian influences of the Sabean era are found by Mr. Bent in the ancient inscriptions at Yeha and elsewhere; in the prehistoric ruins at Yeha; in the night services of the Church, which begin with the stars and end with sunrise; in the circular churches, with four doors exactly to the four points of the compass; in the sacred groves which are planted in the consecrated precincts; and in the fabled "table of the sun in Ethiopia," spoken of by Herodotus. Mr. Bent has no doubt that Aksum itself was founded by Arabians, and there he finds vestiges of a Himyaritic temple to the sun-god. Dr. Müller, in his appendix, adds it as his opinion that the Ethiopic alphabet, at least the characters of the inscriptions at Yeha and Aksum, come from the Sabean. Jewish influence is not to be determined precisely without more data. The Abyssinian Church observes the rite of circumcision, and the Levitical rule about clean and unclean animals, also the law touching the sinew that shrank; but, since many races that never came in contact with Judaism have the same observances, we cannot draw thence any certain conclusions. Neither will the traditions of Balkis and of the Ark of the Covenant, and of Menelek, the son of Solomon, afford help to conjecture. The Abyssinian Church received Christianity still retaining much of the early Judaistic element. At the very nadir of our era, 960–1000, there sat upon the imperial throne of Ethiopia, Judith, the Jewess. It is in the canonical Scriptures of the Abyssinian Church that we find preserved the strange Hebrew apocalyptic writings, the Book of Enoch, the Assumption of Moses, and the like, which are so important to the study of Jewish religious thought at the time of our Lord. The author finds traces of Greek influence in the rock-cut stairs and cyclopean walls about Aksum, in the remains of the roads built by the Ptolemies, in carvings on pillar and monolith, in inscriptions, and on early coins. There is historical record of relations between Abyssinia and the Byzantine Court in the Middle Ages, and the influence of Byzantine art is conspicuous in both painting and architectural ornamentation.

Into the more modern history of the country we will not enter. The author gives a satisfactory account of Portuguese and Italian attempts at occupation. He does not speak of the English invasion a few years ago. In vain the Roman Church has for centuries tried to win over the Abyssinians to Papal obedience. After two hundred years of dominion the Jesuits were expelled from Abyssinia, as they have been also from another foreign country, Japan.

Abyssinia was converted to Christianity by Frumentius, whom St. Athanasius consecrated the Bishop of the Ethiopians. The present head of the Abyssinian Church is still consecrated at Alexandria, and is called *Abouna—i. e.*, our father. There was no Abouna for Mr. Bent to meet, but he saw the *Etchigeh*, the next in rank—the Bishop at Aksum. "His grace was clad in a rich black burnouse, with his head enveloped in a white cloth; in his hand he held a cross. He is a very grand man indeed, and a mass of affectations in all his movements. . . . He received me in his private sanctum approached by a pretty garden full of bananas and shady trees. It was one of the most fascinating little rooms I ever saw, approached by a flight of steps. It was only about eight feet square, with a domed roof, and every inch of it was covered with quaint Abyssinian paintings. Below was a sort of dado, formed by military processions, in which Ras Mangashah and his armies figured largely. Above this were depicted all the Apostles enduring all sorts of martyrdoms, whilst the domed ceiling was covered with angels of the quaintest description. A pretty little window with carved sides let in just sufficient light to make the effect mysterious, and his grace was seated cross-legged in a corner on a Turkey carpet reading his religious books, many of which were scattered on tall stands about the room, so that there was hardly room for us to get in. He was very gracious to us, and received us with infinite politeness. I think that nobody is more courteous in his manner than a well-bred Abyssinian, and the Bishop of Aksum is a member of one of the leading families in the land from Gondar in Amhara."

The churches that are typical are circular, and divided into three compartments; in the outermost the people stand, the next is for the clergy, and the center is occupied by the holy of holies, where is kept the Ark at Aksum, and representations of it in the other churches. These churches are covered, both inside and outside, with the most curious and interesting paintings. The frontispiece of this book is from a sacred picture. It represents the crucifixion, and on one side of the cross are shown the events which preceded the death of Jesus, and on the other side those that followed. In one place Jesus is shown being let down into Hell by a cord, and Adam and Eve are receiving the dead body. This is in accordance with some apocalyptic book of the Abyssinian Bible, and corresponds to their monophysite theology. According to the canons of their ecclesiastical art, the good are invariably represented with full face, and the wicked in profile. The umbrella, which figures in the religious pomps of the Chinese Emperor and the Pope of Rome, which is a badge of dignity in the sculptures of Assyria and of Egypt, plays a large part in the civic and ecclesiastical ceremonies of the Ethiopians. The crutch, the miter, the sistrum, the drum, the trumpet, the fly-brush, the crosses, are peculiar. These articles are often very valuable and beautiful, for

[1] *The Sacred City of the Ethiopians: Being a Record of Travel and Research in Abyssinia in 1893.* By J. Theodore Bent, F.S.A., F.R.G.S. With a Supplementary Chapter by Prof. H. D. Müller on the Inscriptions from Yeha, and an Appendix on the Morphological Character of the Abyssinians by J. G. Garson, etc. Longmans, Green & Co., New York. $5.

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these people are fond of what is rich and sumptuous. Silks, satins, and velvets, enriched with embroidery and with plates of gold and silver, and set with jewels, are far from uncommon. There is an abundance of jewelry, and from Mr. Bent's account we gather that no one lacks jewels of gold and jewels of silver in the realms of Prester John.

The chief or favorite saint of the Abyssinian Church is Saint Tekla Haimanout, who stood seven years with one foot in the river reading his Bible. His tomb in the Monastery of Debra Libanos is a place of pilgrimage, and miracles of healing are wrought at his grave. Of monks and nuns there are many in the Abyssinian Church, and their seclusion seems to be strict and their austerities extreme. The traditional church-bells are of stone. We quote Mr. Bent's description of the sacred dance of the Abyssinian Church: "Each priest had a sistrum in one hand, a crutch in the other, and their movements were exceedingly graceful, sometimes almost wild in their evolutions, singing as they danced the sacred songs in Gez. . . . These religious dances, in step, tune, and rhythm, forcibly reminded us of what a Greek chorus must have been round the altar of Dionysus. The cross and basin have taken the place of the altar; the frankincense is there, and the singing and chanting are carried on in the form of a dialogue, as if one priest was announcing to another some good news which prompted hilarity; the black-faced priests, with white turbans and red velvet cloaks, a sistrum in one hand and a crutch in the other, waved to and fro in the mazy dance, whilst boys beat the drums to regulate the time. The figures seem to us something between a minuet and a quadrille. Every step was studied and graceful, as they changed over from side to side, shaking their rattles and waving their crutches, chanting the while in low and decidedly sweet tones."

We leave the reader to follow Mr. Bent in his archæological journey to Aksum, which, shrunken as it now is, once covered many miles of area. There are the standing stones by which we may study the evolution of the menhir to the obelisk. These houses of the sun-god, towering to the height of seventy feet or more, each with an altar at the foot, are such as are found in Moab, such as the Syrian of to-day calls Betylia, bethels, houses of God. They are carved to represent a house of many stories, and face the sunrise.

What we have given indicates the character and the extraordinary interest of Mr. Bent's work. Perhaps his conjectures are at times on slender grounds; too often his English, we regret to say, is slipshod. Nevertheless, there are few books which have issued from the press of late that will claim and receive so deep an interest and excite so wide a curiosity.

Novels and Tales

With *Katharine Lauderdale* Mr. Marion Crawford begins a series of novels about New York society which may be expected to do for our city what his Saracinesca novels (in which it seems to be generally agreed that the novelist has embodied his very best work) did for Rome. There is this difference, however: that with "Saracinesca," "Sant' Ilario," and "Don Orsino" each forms an entirely separate story, the three being connected by an artfully woven thread of family and social interests, but having absolutely disjoined and separate plots. On the contrary, one lays down "Katharine Lauderdale" with the feeling that literally nothing is finished; some things, indeed—such as the mystery of the unpleasant Crowdie—are merely hinted at. The marriage of Katharine, which takes place in the middle of this novel, is really the beginning rather than the end of the story. The incident of the book is very slight: the secret marriage, urged by the heroine; the effort to induce a millionaire uncle to provide employment for the husband—a young club man with an acute sense of honor and truthfulness, a quick-blazing temper, and a craving for drink, who is struggling along in genteel poverty with his mother on the wretched income of ten thousand a year; the remarkable series of mischances by which this young man (who, in fact, abstains heroically from drink two whole days out of the five days through which the action of the story lasts) is made to appear to all his friends to have been excessively disorderly, as well as drunk, on the day of his marriage; the consequent estrangement of the secretly married couple, and the final explanation and reconciliation—such are the chief actual occurrences. But it really defines Mr. Crawford's peculiar power as a writer that, though the incident is certainly spread rather thinly over a very large surface, his art never lets the reader's attention seriously flag. The social and personal problems are discussed to and fro, subjectively and objectively, by the characters to each other, by the same people in mental soliloquy, by Mr. Crawford from the outside; and yet all this, which in most novels would be voted a bore, is here gently stimulating intellectually and distinctly interesting. Some of the minor characters, too, are cleverly sketched—particularly the irascible but kind-hearted millionaire. The social problems raised are essentially typical, and the realism in drawing the characters has led to the rumor that they are taken rather closely from real life. One reviewer even hints that the same is true of the illustrations in the book. We sincerely trust that the latter charge is not well founded; indeed, we hope that nobody in the wide world has the misfortune to look like the remarkable beings pictured by the artist. A frontispiece gives us the first good portrait of Mr. Crawford ever published. Summing up one's general impression of the book, one finds it not great, but suggestive; not intense in passion or notably strong in humor or rich in character-creation, but modern, alert, clever, often witty, never tiresome. It is not equal to Mr. Crawford's "Saracinesca" or "Roman Singer," but it is vastly superior to his "Marion Darche." (Macmillan & Co., New York.)

The studies of creoles, "'Cadians," and negroes in Kate Chapin's *Bayou Folk* are careful and sympathetic. The dialect is well managed, the alternate passion and languor of the types portrayed are clearly indicated, the slender plots of the little stories are thoroughly dramatic. Humor and pathos are genuine, and it is rare to find a touch of exaggeration. Several of the tales have had a favorable reading in the magazines. The author's name must certainly be added to the already long list of American writers who are "specializing" fiction by locality through the literary methods of the Maupassant school. (Houghton, Mifflin & Co., Boston.) A complete contrast to this may be found in Dorothea Gerard's *Lot 13*, which is decidedly dull and at the same time is exaggerated in sentiment. (D. Appleton & Co., New York.) From the same firm comes Mrs. Alexander's *A Ward in Chancery*, which also belongs to the commonplace English class of fiction, though it is superior to "Lot 13." The heroine is a young heiress whose hand is sought by a fortune-seeker, while her true lover is repelled by her wealth. There is the usual revulsion of fortune and final righting of everything. The book is fairly well written, but it has no breadth of inspiration.

Mr. George I. Putnam again gives us a clever novel of army life. On the whole, *On the Offensive* is a gain on "In Blue Uniform" and on the short stories which have been so well received, and of which The Outlook has had the pleasure of printing two or three. Mr. Putnam's new novel gets into action quicker than his first—if we may use a military phrase to describe a military novel. The story develops quickly, the characters are clearly drawn and worth knowing, and the love-making, hunting, and Indian-fighting are all vivid. We have in this book perhaps more of the officer and less of the private soldier than heretofore. (Charles Scribner's Sons, New York.)

Stories like *Earth Revisited*, by Byron A. Brooks (The Arena Company, Boston), ought to have a more material success than they generally have meted to them by a wayward, trivial public. Mr. Brooks is an earnest man. He has written a religio-philosophical novel of the life in the coming century. The hero of this story has lived the life of the average man, and at length, when he finds himself dying, he wishes that he might have a chance to live his life over. The wish is granted, and he is born again on the earth a century later. Social and scientific and religious evolution have in a hundred years contrived to make an almost irrecognizable world of it. Human nature is changed; altruism is fully realized; worship has become service of man; the struggle for wealth and social rank has ended. Mr. Brooks's book is worth reading by all sincere people, and in particular by those interested in Christian Socialism and applied Christianity.

Mr. William Westall's *For Honor and Life* is a well-told and not at all pretentious tale of the French Revolution as narrated by one of Marie Antoinette's Swiss guards, who escapes the slaughter of the guards almost by miracle, and undergoes many perils, to reach England at last. The period and the facts of history have been closely studied, and the narrative is simple, direct, and not unhealthfully exciting. (Harper & Brothers, New York.) The same firm send us Mr. William Drysdale's *The Mystery of Abel Forefinger*, a good boys' story. It relates the adventures of two boy cousins, one from New York, the other from Trinidad, who make an extended tour of the West Indies in a schooner. Mr. Drysdale is quite familiar with all the places visited, and his book is worth reading if only for the

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descriptions it contains. Another book about boys, though not for boys, is Mr. John Reid's *A Chronicle of Small Beer*. Mr. Reid is one of the younger English school of "new humorists," and he selects boyhood as the subject for his fun to revolve around. One thinks of F. Anstey a good deal, but it cannot be denied that Mr. Reid has a clever touch of his own. (J. S. Tait & Sons, New York.)

From T. Y. Crowell & Co. (New York) come neatly printed illustrated editions in paper of Halévy's *Abbé Constantin* and Mrs. Gaskell's *Cranford*. Two more charming books of quite different kinds were never written. Though the illustrations have lost a little in reproduction, they are still reasonably clear, and we doubt if artists ever succeeded in exactly bringing out the author's conception better than Hugh Thomson in "Cranford" and Madame Lemaire in the "Abbé Constantin."

Mr. Philip Gilbert Hamerton's art magazine, *The Portfolio* (Macmillan & Co., New York), has assumed a new and more convenient form, being now reduced to an octavo. What is more important, it has assumed a more valuable character, each monthly number being now devoted to a monograph on some artistic subject. Three numbers now lie before us—those of January, February, and March. In the January issue Mr. Hamerton describes in a simple and easy-running commentary, as is his custom, the etchings of Rembrandt. The book is accompanied with four full-paged etchings, executed in facsimile by Aman Durand, which have much of the richness of color and strength of character of Rembrandt's work, and with thirty-six wood-engravings—most of them smaller—which differ very considerably in excellence. While in the main Mr. Hamerton's essay is on the art of Rembrandt, it involves incidentally the story of the great artist's "courageous and troubled" life. The second monograph, on "Malta and the Knights Hospitallers," by W. K. R. Bedford, tells in an interesting way the romantic story of that most romantic island. The architectural illustrations in this issue are particularly interesting, though the artist has certainly not succeeded in giving the impression of tapestry in his reproductions of some of the more remarkable tapestries in the island. The sculptures are more effectively represented. The third monograph is upon Josiah Wedgwood, master potter, by Professor A. H. Church, F.R.S. Professor Church's treatment is popular rather than technical, and many of the reproductions are exquisite specimens of modern art.

An interesting biography of Mr. Charles Lewis Tiffany, the venerable founder of the famous house of Tiffany & Company, has just appeared. Its compact size, its exquisite paper and clear typography, as well as its subject-matter, embracing fifty years of New York City changes, make it an attractive little volume. Mr. Tiffany was born in 1812, at Danielsonville, Connecticut. His father was a cotton-goods manufacturer, but, when the boy was fifteen years old, started a country store as well, of which Charles had full charge. In 1837 the young man came to New York with a thousand dollars lent by his father, and opened a stationery and fancy-goods shop in Broadway on the corner of Warren Street. The late A. T. Stewart, already a successful merchant of ten years' standing, had his store two doors further down. During the first three days the total sales of the Tiffany venture amounted to just $4.98—an entertaining comparison with the total receipts which the three days preceding last Christmas must have brought to the great establishment standing on the site of Dr. Cheever's ivy-covered Church of the Puritans. The story is interesting as showing the success inherent in character, ability, and industry.

A rather important work in the history of Christian missionary enterprise is *The Conversion of India, from Pantænus to the Present Time*, by George Smith, C.I.E., LL.D. (with illustrations). The work is by a practiced hand, and is comprehensive in its scope. From the first glimmering dawn of Christianity in India, with much curious learning in archæology at the beginning, and later with the calmness of an impartial historian and the zeal of a missionary, he traces the record of failure and success, of heroism and folly, down through the ages. In a sense, the book is an outline, but it is a full outline, and an account of the present state of Christianity in India. (Fleming H. Revell Company, New York.)

The final volume of the *Sermon Bible* has appeared, and it covers the First Epistle of Saint Peter to the Book of the Revelation, inclusive. The same breadth of selection which characterized the earlier volumes will be found emphasized in this. In fact, it seems that the later are more excellent than the earlier volumes. This work will be suggestive to many minds of a certain cast, and very helpful to overworked preachers. (A. C. Armstrong & Son, New York.)

Literary Notes

—Even before the first edition was on the market, "Marcella" went into a second.

—It is said, by one who ought to know, that nearly all the modern books in the library of the late Guy de Maupassant were presentation copies and were found with their leaves uncut.

—Mr. Robert Bridges, the "Droch" of "Life," has collected his clever conversations between well-known characters of contemporary fiction into a book of dialogues which he calls "Overheard in Arcady."

—The lecturer on French literature in the University of St. Andrew's, Mr. F. F. Roget, is editing an "Homme de Lettre" series of hitherto imperfectly translated or edited French classics. The first volumes are to be Voltaire's "Contes en Prose," Pascal's "Pensées," and the works of Rabelais and Montaigne in their essential parts.

—Some delay in bringing out Mr. Stevenson's "Travels with a Donkey" caused him to write to his publishers this characteristic note:

Dear Sirs: What has become of me and my donkey? She was never a fast traveler, but she has taken longer to come through Hanover Street than to cross the Gerandau. There must be carrots in your office. Please see to it and let me hear. Yours truly, ROBERT LOUIS STEVENSON.

—It is only twelve years since Mr. Marion Crawford began literary work, and the aggregate sale of his novels amounts now to more than half a million copies. Two editions of "Katharine Lauderville" have already been exhausted, each of which exceeded ten thousand copies. Mr. Crawford receives no royalty, but sells each of his stories for a lump sum, said to be ten thousand dollars.

—The wide acquaintance of "George Egerton" (Mrs. Clermont) with Scandinavian literature was well indicated in "Keynotes." She has now in hand a translation of Ola Hausson's "Tolke og Seere," a volume of critical essays, which will appear under the same title in English—namely, "Interpreters and Seers." Mrs. Clermont is described as a small, slight woman, dark, but with lively eyes.

—The New York "Tribune" says: "There is a report that a copy of Poe's 'Tamerlane' (1827), one of the rarest books in the world, has lately been discovered, and is for sale at the price of $1,625. It is said to have been picked up in a second-hand book-store in Boston sixty years ago, and has remained, in an excellent state of preservation, in the possession of the purchaser ever since. The last copy discovered was sold for $2,500."

—John Oliver Hobbes, or Mrs. Craigie, as she is known in private life, is but twenty-six years old, and was by birth an American, her father being Mr. John Morgan Richards, a Bostonian. When only three months old Mrs. Craigie was taken to England, where, and in France, she has since lived. Her London residence is in Lancaster Gate, on the borders of Hyde Park. When quite young she married Mr. Richard Craigie, from whom she is now divorced.

—"In Varying Moods" is the title of the new book by Miss Beatrice Harraden, the author of the popular "Ships that Pass in the Night." Miss Harraden was born in London, educated in early life in Dresden, whence she returned to England, taking the degree of B.A. in 1883 from London University, where she qualified in classics and mathematics. Shortly afterwards she fell ill and is still an invalid—a circumstance, however, which she has put to good use. She suffers from a paralysis of the right hand through failure of the ulnar nerve.

—Two centuries ago the famous villa on the heights of Fiesole, where Boccaccio's seven ladies and three gentlemen had sought refuge from the plague in Florence, became the property of the then powerful Gherardi family, but in 1828 it was purchased by Walter Savage Landor, who wrote there the "Imaginary Conversations" and much of his "Pericles and Aspasia," and where he was visited by Bulwer, Thackeray, Emerson, and others. The present owner is an American professor, Willard Fiske, who is preparing tablets to be placed on either side of the entrance. One is to the memory of Boccaccio, "the first writer of Italian prose; the other to Landor, the last writer of English prose."

—The late Bronson Alcott, the transcendentalist philosopher, and his next-door neighbor at Concord had potato-fields on both sides of their dividing stone wall, and the fields were overrun with bugs. One day, as Alcott and his neighbor were picking off the potato-bugs, the latter Concordian brought out a pail of hot water and scalded a lot of them, whereupon Alcott asked: "Who gave you, my dear neighbor, the right to put those fellow-creatures to death?" "But look here, Mr. Alcott;" said the neighbor, looking at the pail into which the philosopher was rapidly raking the beetles on his side, "what do you do with *your* potato-bugs?" "Oh," answered Alcott, "I just take them down to the wall here, and throw them over that!"

[For list of Books Received see page 685]

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An Artistic Yacht Trophy

Who has not been interested in yacht-racing these last years, and especially in the international contests? The love of this fine sport has, indeed, become universal, for, though the rich man may build and sail his yacht, others have possibly quite as much pleasure in seeing him sail, and in admiring the cups won in recent races, such as the triumph of the Mischief over the Atalanta in 1881, of our Puritan

The Iselin Cup

over Sir Richard Sutton's Genesta in 1885, of the victory of the Mayflower over the English Galatea, sailed by Lieutenant Henn, in 1886, and of the victory of the Volunteer over the Thistle in 1887. Of the newest trophy, just finished and about to be presented to Mr. Iselin in honor of the Vigilant's victory over the Valkyrie last summer, we give an illustration. Like all the others mentioned, this is the handiwork of the Whiting Manufacturing Company, of this city.

Correspondence

The West and the Currency

To the Editors of The Outlook:

In your editorial respecting Citizen Coxey and his "industrial army," The Outlook, March 31, I find the following: "What is most serious about all this is that the currency ideas of the country are so chaotic that men at the West can believe that the currency may be inflated without correspondingly decreasing its value, while men at the East believe that it may be contracted without correspondingly decreasing the value of everything else."

Being the editor of a Populist paper and having an opportunity to get the best thought of Western writers on "currency," possibly I may be in a position to voice the belief of those of the West who favor an increase in the volume of currency. We do not believe that the currency can be inflated without decreasing its purchasing value, while we do most firmly believe that the purchasing value of money is determined by its volume in circulation regardless of the material of which it is made. *Per contra*, we realize that its debt-paying value is fixed by law.

As the estimated indebtedness of this country is $30,000,000,000, and has become a burden that threatens the very life of the Nation, we favor an American system of finance that will lift the burden and preserve the Nation. Knowing that the contraction policy of the last twenty-eight years has repeatedly changed the "contract" in the interest of creditors, we are tired of being called "violators of contract," "inflationists," "repudiators," "dishonest money cranks," and other and similar opprobrious epithets, and have turned a deaf ear to the "lamentations" of bond gamblers and coupon-clippers who permit thousands to starve under the shadows of their "brownstone fronts." Can it be possible that intelligent people in the East believe that contraction does not increase the purchasing value of money?

Under the head Financial, same issue, I read: "Money is flat at 1 per cent. on call, and 2 to 4 per cent. on short and long time respectively on fair collateral." It is impossible to borrow here at 24 per cent. on good collateral. Money can sometimes be had at 10 per cent. on first mortgage on choice farm lands; and yet a large portion of the Nation's wealth is produced here.

Contraction has destroyed our values, and, to add insult to injury, money is withheld because, forsooth, we entertain "erroneous ideas" on currency; but I serve notice on Eastern capitalistic contractionists that our "erroneous ideas" have come to stay, even if it takes our homes to "fight it out on that line." We shall leave our posterity a financial system that cannot destroy industry and enslave labor in the name of "honest money" and "sound finance" at the dictation of a few who "toil not, neither do they spin; yet Solomon in all his glory" had not a bank account like one of these.

D. C. Tiffany, Jr.

Salem, S. Dak.

—

Free Pews

To the Editors of The Outlook:

A query and reply in the Easter Outlook tempt me to tender the following—based, however, on observations in England—on the subject of free *versus* rented pews. It may be that in this country the differences which naturally present themselves in theory between the two systems occur in practice. There, it should be understood, first, that the habitual occupancy of chosen seats by, let us say, subscribers to church expenses, continues under either system. The uniform course of the reformer, after putting to rout the pew-rent system, is speedily to select a comfortable corner for himself and his family, to scatter therein a few combative chips in the shape of hymn-books, etc., with his name in bold penmanship, which are judiciously left in this free pew through the week (not the turkey-morocco one which he actually *uses*—that he takes home with him), and thereafter to rebuke the temerity of an intruder by a significant elevation of the eyebrows, which is dutifully "passed on" by his daughters, his wife, and the old lady staying with them.

I have never heard of an instance where a stranger, entering a rented pew, was received as other than a welcome guest. This recalls an old-time illustration which may be pardoned. My grandfather, traveling on business to Keighley, in Yorkshire, was detained over Sunday by a faulty horseshoe, or some similar cause, at a neighboring village; and at church on Sunday morning happened to be ushered into the rector's pew. After service, the usual courteous greetings, prompted by the momentary relation of host and guest, were extended by the occupants of the pew, the three gifted daughters of the clergyman. The white-haired father, the Rev. Patrick Brontë, coming down the aisle at the moment, greeted the stranger with further hospitality, which resulted to the wayfarer in an unexpectedly charming afternoon.

Repeated observation convinces me that, just as universally, to the habitual occupant of a "free" pew, the question at least suggests itself in the case of every intrusion whether the intruder merely "doesn't know any better" or is boldly challenging his moral right to that particular pew.

With the tenant of a rented pew an intruder is always, for the time being, a guest. With the habitual occupant of a "free" pew every intruder is, until proven otherwise by not repeating the offense, a possible contestant for such habitual occupancy. If this condition could be eliminated, or if there are instances where it does not exist, the comparative merits of the two systems would be about as suggested in your reply.

In planning churches with a view to rented pews, I have usually advocated that the unappropriated sittings be about equally divided between the extreme front and the extreme rear.

In a reply in the preceding number of The Outlook, referring to Rev. xiv., 11, you use the English idiom "for ever and ever." Is it not well enough, in a nice interpretation, to familiarize whatever difference there may be between the authorized and the literal translation of εἰς αἰῶνας (into the ages), or, as here, "into the ages of ages" (εἰς αἰῶνας αἰώνων)? The English idiom for "ages and ages" is really more literal than the authorized translation. The latter is, to English comprehension, above all things *definite*. A child realizes very early in its study of language that "for ever" means for all time, and that if there is any period later than time, the expression covers that period also, with whatever might succeed it. The Greek expression, on the other hand, is nothing if not *indefinite:* "down through the ages"—what you will. While so much trouble is taken to explain away, for the benefit of English readers, the definiteness of the expression as they find it—as being accidentally definite, figuratively definite, poetically definite, unscientifically definite—why not place these same students, once for all, in possession of the indefinite original, literally translated, and let them build thereon their own interpretation as they choose?

J. H. B.

—

Individual Cups for Communion

To the Editors of The Outlook:

In reply to a letter in The Outlook of March 24, on the use of individual cups at the communion service, I wish to say that we used them in our church at the January communion. The change was most satisfactory to all, and we expect to continue the use of them.

The table was arranged as usual, with the full communion service, with the addition of

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two silver-colored trays with bails, in each of which, on a napkin, were placed fifty tiny crystal glasses; these were filled before the audience assembled. We use the unfermented grape-juice; when passed, each person took a cup, which after using was placed in the book-rack, from whence they were collected after the people left the church.

Viewed from a sanitary standpoint the plan seems most excellent; then, too, the haste which the use of so few cups almost necessitates is done away with; and we think in time a similar method may be adopted in many of our churches.

The cups were obtained at McFarlin's China Parlor, 39 Franklin Street, Boston.

G.

Saco, Maine.

Notes and Queries

You say "there are three witnesses to the resurrection of Jesus Christ which the unprejudiced student must take account of: the character of Christ, the existence of the Christian Church, and the change of the Sabbath from the seventh to the first day of the week." You also say that "within thirty years after the resurrection the victorious faith in the Lord's Day usurped both the Jewish Sabbath and the pagan Sunday." I do not so read history; I have been taught and believe that this change occurred more than three hundred years after the resurrection, and that it was accomplished by the Catholic Church. The books of this Church claim that they made the change, and use this as an evidence of their divine origin and infallibility; they claim there is no Scripture authority for the change. Will you please inform your readers where any Scriptural authority can be found to sustain your statements?

SEEKER FOR TRUTH.

Mr. Abbott did not say that "within thirty years after the resurrection the victorious faith in the Lord's Day usurped both the Jewish Sabbath and the pagan Sunday." He said that it "*was usurping* the place," in the world's religious festivities, both of the Jewish Sabbath and the pagan Sunday. The evidence of this is that the early ecclesiatical history shows firmly fixed in the Christian Church the observance of the first day of the week. It is an error to suppose that the change was made by ecclesiastical authority in the third century. You will find in Brigham's "Antiquities," book xx., ch. ii., and in Smith's "Dictionary of Christian Antiquities," article Lord's Day, the evidence that the observance of the first day of the week as the Lord's Day was already firmly established in the primitive Church before A.D. 170. Its observance is referred to both by pagan and by Christian writers. And it is clear that this observance dates from Apostolic time, for the New Testament indicates in various passages, on the one hand, a distinct setting aside of the obligation of the Jewish Sabbath, as in Colossians ii., 16, and, on the other hand, the observance of the first day of the week as the Lord's Day, as in Acts xx., 7; 1 Corinthians xvi., 2; Revelation i., 10.

In Professor A. B. Bruce's "Kingdom of God" (page 249) he says: "By virtue of this offering [Christ] God is reconciled to the world, and can regard with a benignant eye a guilty race." Dr. George B. Stevens, of Yale, in the current number of the "Biblical World," says: "For Paul, Christ's death is a ransom price by which men are redeemed. Some kind of equivalence is assumed to exist between the Saviour's sufferings and the penalty due to human sin. The sufferings of Christ in some way meet the ends of remitted punishment. They vindicate God's holy displeasure against sin as fully as the punishment of sin would do, and thus they stand instead of that punishment, and make it morally possible for God to withhold the penalty of sin from all who trust in the Redeemer." Can the above views be harmonized with the answer to "J. P. S." in your issue of March 10?

D. I. C.

There is no possible harmony between the above quotations and our statement. The language of the Bible can be interpreted as above only by applying to it a philosophy of the divine administration which is derived from the methods of human law. The question of the Atonement can be satisfactorily treated only in the light of a different idea of God, viewing him as ruling humanity from within rather than from without; by an educational rather than a governmental method. The Scriptures declare that man is reconciled to God (not God to man), and that the judgment according to deeds done in the body stands unmodified, unabated, for every soul. We repeat our recent statement (issue March 17, page 482):

Jesus Christ did not suffer and die to reconcile God's justice with his mercy: he suffered and died to reveal that suffering love of God which is both justice and mercy; which by the same act saves the individual and the community; which is both social and individual; which is punitive because it is redemptive, and redemptive because it is punitive; which forgives as much when it punishes as when it pardons; which suffers, not that it may relieve us from suffering, but that it may cure us of sin. The passion of Christ is not the ground on which penalty is remitted, but the means by which sin is cured. The blood of Jesus Christ his Son cleanseth us from all sin.

1. While reading your answer to "C. S. C." in the Easter Outlook, page 528, I kept thinking how long people lived in the times of Genesis. Adam, Seth, Methuselah, Noah, and perhaps others, lived between nine hundred and one thousand years, and, until Abraham, lived four hundred to eight hundred years. Would not legends be more reliable in those times, even after many centuries, than in the time of Christ in years? 2. Do you believe in the second death? Ought not Sheol in the Old Testament, and Hades in the New, be translated the grave? many times those words are translated grave. 3. Do you think the soul immortal unless Christ is loved and accepted? Are the angels immortal—as Satan is to be destroyed and it is thought he is a fallen angel?

S. C.

1. Legends would be more reliable in the earlier epochs, when humanity depended upon its memory, than in later epochs when it depended upon documents. But thirty years would not be time enough for a legend of the resurrection to grow. 2. Sheol and Hades do not properly mean the grave. They mean the under-world, where the soul was supposed by the ancients to dwell. 3. On the question of the future state it is best not to be dogmatic. We think, however, that there is more to support the opinion that immortality is conferred upon the soul in redemption than to support the opinion that it is natural and necessarily immortal, and that the impenitent will live eternally in sin and misery.

What is the distinction between mind and spirit, between spiritual and intellectual inheritance?

We cannot better answer this question than by referring you to a sermon published in The Outlook for December 2, 1892, page 1026. The spiritual nature may be regarded as that faculty, or group of faculties, which deals with the eternal and the invisible, and which distinguishes man from the lower animals. It includes faith and the higher forms of hope and love.

I observe a request for some leaflets on the subject of free seats in churches. If the correspondent will send me his address I can give him a small pamphlet by James Freeman Clarke (printed in 1888), called "The Pew System and the Free Seat System." His own church, founded in 1841, has always been a free church—no seats sold or rented.

L. F. CLARKE.

Jamaica Plain, Mass.

"C. H. P.," who inquires in The Outlook of March 31 where the original can be found, beginning

"As life runs on, the road grows strange,"

will find it in James Russell Lowell's "Heartsease and Rue," under the title "Sixty-eighth Birthday."

S. H. B.

"C. M. R." asks for information regarding individual cups for the communion service. I have been working for some time on a tray for holding such cups, and have applied for a patent. I should like to communicate with "C. M. R." in regard to the matter.

F. F. CHASE.

Plainfield, N. J.

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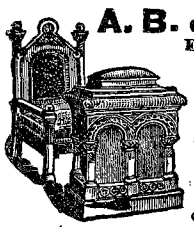

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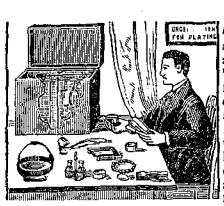

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Financial

Sterling bills have been scarce during most of the week, and the quotation has been about at the gold shipping point for most of the time, but money is so plentiful in London that there is no inducement to add to the hoard. It must be remembered that this is the season for gold shipments, and probably there has not been an omission of such shipments during the corresponding early months of the year for many seasons; but, due to the twofold fact that our imports of merchandise have greatly diminished through the winter and spring, and that our merchandise exports have increased, the exchanges have not been settled by gold. Until recently we have been exporting more or less of our securities; just at the present time, however, we are probably receiving a small percentage of these back, but undoubtedly the season's movement would show a balance in our favor. Large shipments of silver have constituted a feature since the new year began, as, after the purchases of silver bullion by the Government ceased, there was practically no demand for our surplus silver production, save the moderate percentage that is used in the arts, and this left us with no outlet except to supply the English market; naturally, however, the production is diminishing, and in its place extensive prospecting for gold is going on all over the gold and silver producing territory of the country; the mining of gold promises to increase as that of silver diminishes, and it is to this fact that we may reasonably look for an increasing market value to the white metal within the next year or two, especially if, within that time, some basis for a larger use of silver as money can be settled upon by international agreement.

A confident feeling concerning values on the Stock Exchange is now ruling; it is difficult, however, definitely to define the basis of it. In the bond market a foreign demand has unquestionably served to stimulate not only investment, but speculation. The most active bonds on the list are the low-priced—either the bonds of roads now in receivers' hands, or what are called income bonds. The popular descriptions are those of the reorganizing Richmond Terminal system, of the Texas and Pacific, of the Chicago and Northern Pacific, of the Missouri, Kansas, and Texas, of the Chesapeake and Ohio, of the Northern Pacific, of the Oregon Improvement Company, of the Reading Company, and of the Wabash Railway Company. The bonds of all of these have successively shown extraordinary activity during the week, and have made considerable advances. These movements have also been supplemented by corresponding activity in the stocks of these companies; especially is this true of Wabash, Texas and Pacific, Richmond Terminal, and Chesapeake and Ohio, the shares of all of which have advanced from 1 to 2 per cent. The other stocks showing activity among the railways are Chicago, Rock Island, and Pacific, St. Paul, Missouri Pacific, Northern Pacific preferred, and the Atchison shares, which have advanced from 1 to 3 per cent.; the latter, Missouri Pacific, indeed all of the so-called Gould stocks, have materially appreciated.

The growing feeling that there will be little if any change effected in the tariff law at this session of Congress has produced sharp advances in some of the industrials. American Sugar, Cotton Oil, National Lead, Cordage, and Tobacco have all given indications that there is much less apprehension of legislation than there has been in the past two or three months; these stocks during the week have gained from two to four per cent. As prices advance there is clearly a less volume of stocks noticeable on the market. Confidence in much higher prices serves to brace holders against parting with their holdings. There is clearly more money ready to go into investment and speculation than for a long time before, which is having the inevitable effect of widening the markets and of developing larger movements. Railway earnings are, however, no better, though predictions are plentiful that they will be. Wheat has made an important advance in price this week in the Western markets, due to a short interest partly, and partly to the as yet unconfirmed reports that winter wheat has received extensive damage in Kansas and through the Southwest. It is more probably true that the acreage planted is much less than last year.

The bank statement is as follows:

Loans, increase	$6,627,900
Specie, decrease	561,200
Legal tender, decrease	552,800
Deposits, increase	6,752,700
Reserve, decrease	2,802,175

This leaves the city banks with a surplus reserve of $80,737,975. Money has ruled at 1 per cent. the whole week.

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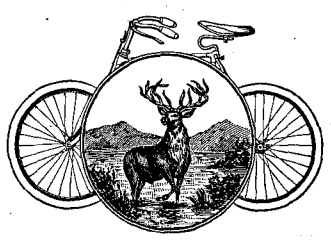

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About People

—On the highest point of the cliffs at the Isle of Wight Tennyson's neighbors will erect to his memory an immense cross, which will also serve as a beacon for ships at sea.

—May 10 is the date now set for the dedication at Fredericksburg, Va., of the monument to Mary, mother of George Washington, a work which was begun seventy years ago, but which was allowed to lapse during half a century.

—The new Surrey estate of the American Duchess of Marlborough, formerly Mrs. Hamersley, is called Deepdene, and, in point of attractiveness, is hardly inferior to Blenheim itself. It was here that Disraeli wrote "Coningsby," one of the best of his political novels.

—Pressure is now being brought to bear upon the dissolute and spendthrift Prince Victor Napoleon to induce him to abandon his imperial pretensions to his younger brother, Prince Louis—an act which would vastly improve any slim chances which the Bonapartists may still have in France.

—The German Emperor understands how to pay a compliment. After listening to Fräulein Frida Scott, the young Danish girl-violinist, one evening, he expressed his appreciation by remarking: "If I shut my eyes when you are playing, I could fancy it was Sarasate; but I much prefer to keep them open."

—The United States Senate contains a brilliant galaxy of men over seventy years of age. Mr. Morrill, of Vermont, is eighty-four; Mr. Palmer, of Illinois, seventy-seven; Mr. Harris, of Tennessee, seventy-six; Mr. Pugh, of Alabama, seventy-four; and Messrs. Sherman, of Ohio, and Hunton, of Virginia, seventy-one.

—Father Malone, whose new connection with education in New York State has brought him into greater prominence than ever, has a strong claim upon American gratitude. When Fort Sumter was fired upon, the patriotic priest ordered the Stars and Stripes to be displayed from his church spire, and to be kept there until the Confederates were conquered.

—At Portland, when Neal Dow was Chief of the Volunteer Fire Department, the men sometimes complained about his severe discipline, one of them even going so far as to say to the Mayor: "Mr. Dow is altogether too strict. At the fire the other night he ordered me to go between two buildings, and their walls were likely to fall at any moment. I wouldn't go." "And what did Mr. Dow do when you refused to obey?" asked the Mayor. "He was fool enough to go himself."

—Princess Maud, whom rumor has been trying to marry to the Earl of Rosebery, is described as the brightest and best-looking of the Prince of Wales's children. She is twenty-four years old, and the name "Harry," by which she is known at home, expresses her lively and fun-loving character, which the severe training of such teachers as Canon Teignmouth Shore and Fräulein Nödel has been unable to modify. This is the kind of girl who would best appreciate the ignorance and audacity of the American Minister at one of the European courts in addressing her as "Miss Maud."

The Straus Agencies

The energy of Mr. Nathan Straus in providing food and lodging for the unemployed and the very poor of New York City is indeed indefatigable. Those persons who are philanthropically disposed, instead of pauperizing applicants by giving them money, or being imposed on by them, may obtain tickets for distribution, to be had at five cents each, at Mr. Straus's coal-yards, at the foot of West Fifty-second Street, of East Third Street, and of Rutgers Street, at 345 Grand Street, at Metropolitan Hall, and at Mr. Straus's office, Sixth Avenue and Fourteenth Street. The ticket is good for one of the items mentioned: namely, lodging and breakfast, if presented before seven o'clock in the evening, at No. 54 West Fifteenth Street, at No. 108 West Eighteenth Street, at No. 143 Bleecker Street, and at No. 103 Wooster Street; six ounces of tea or coffee, or two pounds of bread, or twenty-five pounds of coal on the pier at foot of East Third Street, twenty-five pounds of coal on the pier at foot of Rutgers Street, or on the pier at foot of West Fifty-second Street; six ounces of tea or coffee, or two pounds of bread, or one and a quarter pounds of sugar, or twenty-five pounds of coal, or three and a quarter pounds of flour at 345 Grand Street; a lunch consisting of one-third pound of cornbeef, one pound bread, and a bowl of coffee, at No. 143 Bleecker Street. In the lodging-houses twelve hundred persons are accommodated each night. As to the food and coal stations, Mr. Straus says that at the Third Street Pier depot, in a single day, as much as a hundred pounds of tea, two hundred of coffee, seven hundred loaves of bread, and three hundred and fifty thousand pounds of coal have been sold. The various agencies now operated by Mr. Straus reach twenty thousand families a day, but the philanthropist declares he will increase his aid until he can meet the demands of every worthy applicant, having convinced himself that these provisions have already greatly lessened the number of those who beg. He adds, however, that he is now convinced that times are improving, as the class of his lodgers is changing from unemployed workingmen to loafers and tramps, thus showing that the respectable men have obtained work. As soon as this latter element becomes predominant the lodging-houses will be closed.

Death of Dr. W. M. Thomson

The Rev. Dr. William McClure Thomson, whose death is reported from Denver, Colo., as we go to press, was born in Springdale, O., and was in his eighty-ninth year. He was a graduate of Miami University, and of the Princeton Theological Seminary. In 1832 he went to Syria as a missionary for the American Board of Foreign Missions, and remained there until 1878, when he retired from active work. He was the author of the "The Land and [the Book," a volume illustrative of the manners and customs of Palestine. Besides having a larger sale than any other work of the kind in America, it was declared before the Commission of the British Parliament on International Copyright to have had the largest sale in Great Britain of all American works except "Uncle Tom's Cabin." It was issued in 1858, and is still considered a standard work on the East.

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The Universal Hymn

For School-Board Hymnals—Adapted to Modern Educational Requirements

Arise, my soul—if soul I've got—
And, vaguely vocal, thank
For all the blessings of my lot
The Unknown Eternal Blank!

I thank the—Streak of Azure Haze
That on my birth has smiled,
And made me, in post-Christian days,
A happy School-Board Child.

I was not born, as myriads were,
In ages dark and dim,
And taught to pray a pious prayer,
Or sing a holy hymn.

I was not born a little slave
To formula and creed,
Or taught that Heaven must light the Grave,
Or God-love banish greed.

I was not born where priests might roam
And teach the childish band
To sing about Our Heavenly Home,
Or of that Happy Land!

Mere dogma muddles up the mind,
And leaves it in a mess;
Religion surely was designed
To make our freedom less.

Secular matters make our joys,
And facts are our sole food.
Do we turn out good girls and boys?
Good heavens! What is "Good"?

Through all the periods of my life
One goodness I'll pursue:
With rare "good things" this world is rife;
I'll try to get a few.

—*London Punch.*

Indisputable Evidence

Of the Successful Treatment of Consumption and Chest Diseases by the English Method, as Discovered and Practiced by George Thomas Congreve.

NOTES FROM HIS CASE BOOK

By our Special Commissioner

CASE LXXVIII.

PHTHISIS—CASE OF MR. ROBERT BURNET, AGENT OF THE NATIONAL BIBLE SOCIETY OF SCOTLAND.

This case was referred to in the *Christian Herald*, London, of March 5th, as one "*raised from the gates of death.*"

The patient visited Coombe Lodge on the 15th of May. Consumption in the family, the mother having died of phthisis. Had been five years in China. Had pneumonia first, four years ago; had pleurisy since, followed by signs of consumption, which became developed so far that on examination he was found to have the "*upper lobes of the lungs diseased, and congestion of the base of each.*"

Through June, July, and August there was gradual improvement. In September he writes that Dr. Alexander had given him a certificate that he might resume his duties. Advised not to leave off the medicine or use of prescribed liniment until thoroughly well, especially as winter was approaching. Wisely he continued up to the commencement of the year, gradually diminishing the dose.

In February I saw him again in London, and found him perfectly well.

Being about to return to China, he wrote the following letter:

"DEAR SIR: Considering the great change that has taken place since I began to use your 'Elixir,' I cannot leave this country without bearing testimony to its good effects. I feel as one who has been *raised up from the gates of death*, and have cause to bless God, who led me to you for advice and cure.

"What a difference between my prospects when I landed in London, in May, and my prospects now! Then compelled to leave my field of labor, with the sentence of death in me; and now in good health returning to my missionary work in China.

"My acquaintances, looking upon me, have learned to know that the 'incurable disease' has been conquered; for, seeing me, they can no longer doubt that CONSUMPTION IS CURABLE.

"After using three bottles of 'Elixir' I was conscious of a change. My strength increased, and flesh came again on my bones. Moreover, I have been able to address many public meetings without feeling any strain or suffering from the exertion necessary. Now and again I caught cold from exposure, but a few doses of the medicine soon drove every trace of it away.

"Still more, I am glad to say that after being examined by medical men in Edinburgh, they stated that *now* there was no disease, and certified my fitness for resuming work in a foreign land.

"Earnestly hoping that the above testimony will lead many sufferers to you for relief,

"I am, ever yours gratefully,
"ROBERT BURNET."

NOTE.—Mr. Burnet is using my medicine with good results in China. I have just sent a large supply to Hankoo by his request.

Owing to the impossibility of executing the numerous orders sent to Mr. Congreve in London, on account of the difficulties and cost of sending small packages through the Custom-house, *he has lately opened a depot at 4 Wooster St., New York*, and now wishes it to be known that henceforth all sufferers in America can promptly obtain, by addressing him there,

A CURE FOR CONSUMPTION

which, even in advanced stages of that terrible disease, may be used with certainty of relief.

Every person suffering from Chest Disease, and all of weak lungs and delicate habit, should read his book on Consumption of the lungs or decline, and its successful treatment, showing that formidable disease to be curable in all its stages, with observations on Coughs, Colds, Asthma, Chronic Bronchitis, together with accounts of nearly 400 perfectly cured cases, *any one of which may be like yours*, to be had post-free for 25 cents, or it will be sent gratis with every first order of $1.00 trial bottle of **Congreve's Balsamic Elixir.**

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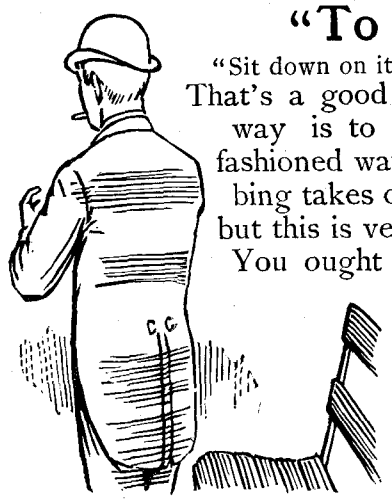
London, Eng., and 4 Wooster Street, New York



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"Sit down on it before it is dry."—(*Texas Siftings.*) That's a good way—easy, too. And another way is to do your cleaning in the old-fashioned way with soap; the necessary rubbing takes off the paint along with the dirt, but this is very tiresome work.

You ought to do your house-cleaning with **Pearline**; that's the modern way—easiest and most economical way—takes away the dirt easily and leaves the paint. Saves rubbing, saves work, saves time, saves whatever is cleaned. Use **Pearline** (without soap) on anything that water doesn't hurt. 455

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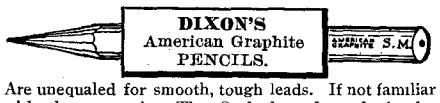

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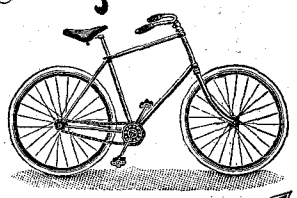

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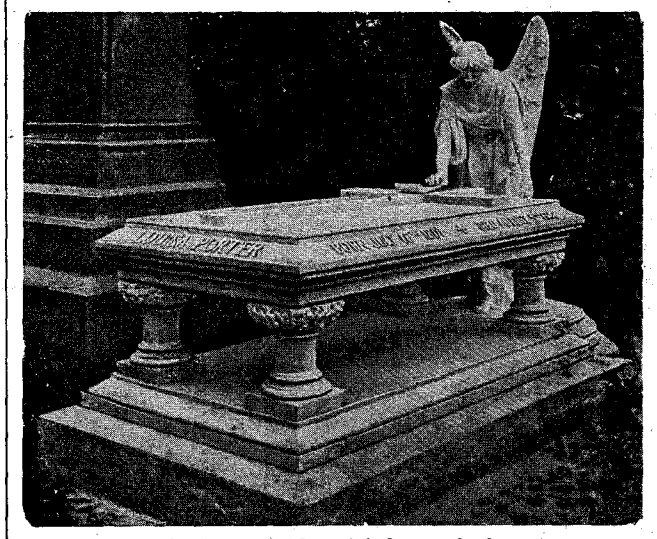

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